

THE
Method and Order
OF READING both
Civil and Ecclesiastical
HISTORIES

IN WHICH

The most Excellent Historians are Reduced
into the Order in which they are Succes-
sively to be Read; and the Judgments
of Learned Men, concerning each of
them, Subjoin'd.

*Geo: By Degory Wheare, Son the
Camden Reader of History in Oxford.*

To which is Added,
An APPENDIX concerning the
*Historians of Particular Nations, as well
Ancient as Modern.*

By Nicholas Horsman.

The Third Edition, with Amendments.

*with Mr. Dodwell's Invitation to Gentlemen
to acquaint themselves with Antient History.*

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NOTICE

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INVITATION

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Mr. Dodwell's

INVITATION

TO

GENTLEMEN

To acquaint themselves with

Antient History.

ON occasion of this new Edition of my honoured Predecessor's *Work in English*, I have been desired by the Bookseller to view it, and consider what might be further improved to recommend it to the use of the English Reader. I cannot say but it is capable of many Improvements; and yet I do not think it expedient to make those Improvements it is capable of. Large and accurate

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Additions

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Additions might indeed make it more serviceable for the use of accurately learned Persons. But that would too much alter the Nature of the Work, and would besides not be so agreeable to the Design either of the first *Composer*, or of the worthy Gentleman who has *translated* it. The Author read it in his *Lectures*, and therefore designed it no farther than as an *initiation* of young Students in *History*; and the *Translator's* Design, no doubt, was principally to recommend it to *Gentlemen*, who were not so well qualified either to read this Book, or the Histories concerned in it, in their *Original Languages*. And for such it is already sufficiently fitted.

II.

Yet that I may not altogether disappoint the Expectation of the Book-seller, or omit an occasion of testifying my Respect to the Memory of my deceased Predecessor; it may not perhaps be unreasonable, on this occasion, to recommend the study of *antient History* to our *English Gentlemen*. It were certainly very desirable, and would make much for the improvement of *Knowledge in general*, & in all cases of

Practical

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Practical Knowledge, the Persons whose Employment obliges them to *Practice*, would, at least, qualify themselves to acquire all that Knowledge which may any way contribute to the *improvement* of their *Practice*; or those who are already versed in the *Theory* would critically enquire into the *Practice* also. This is what *Plato*, and from him *Antoninus* observed long since, would make Commonwealths happy, either if *Philosophers* were made *Kings*, or *Kings* already constituted would seriously apply themselves to the study of *Philosophy*. What can it otherwise signify to the benefit of *Mankind*, when they who have the *Skill* of making good *Laws* have not the *Power* of making them, or when they who have the *Power* have not the *Skill* that were requisite for such an Undertaking? How much more beneficial would it be for the improvement of *Husbandry* if either the *Husbandmen* understood *Hesiod*, *Virgil*, *Cato*, *Varro*, *Calamella*, *Palladius*, *Pliny*, and the *Geoponicks*, or Scholars, who understood these Authors, would also examine the *Practice* of our modern *Husbandry*? The like may be said

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concerning the other Discourses of the Antients, their Books of *Architecture*, of *Mechanicks*, of *Hawking*, *Hunting*, and *Fishing*, of *cures of Beasts*, nay even of *Cookery*. The *usefulness* of their *Inventions* in these concerns of Human Life are in a great measure lost for want of this conjunction of *Knowledge* and *Practise*. They who *read* and *understand* them are generally such as are incapable of benefitting by them in *Practice*; and they who might receive *benefit* by them are, on the other side, as incapable of *reading* and *understanding* them. They neither can consult them in the *Originals*, nor have *Translations* which might supersede the trouble of learning & consulting them in their *Original Tongues*. They who understand the *words* must needs be much disabled for understanding the *things* by not understanding the *terms* that answer them in our modern *Practise*. And it very much hinders the improvement of that kind of Knowledge that none are skilled in both the *antient* and *modern* Notions, which would be requisite for supplying the *Inventions* of each, and superstrucing
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on them both. Thus where *modern Inventions* have failed they might be supplied by the *Antients*, and in other things the *Antients* might be supplied by our *modern Inventions*.

And as other instances, so particularly this of *History*, is much more fitted for the use of an *active* than a *studious* Life, and therefore much more useful for *Gentlemen* than *Scholars*. The peculiar Employment of a *Gentleman*, who would be eminently serviceable to his Country in that Station, should be to accomplish himself in *Politicks*, and the Art of *War*: but both of them are very alien from the Profession of him who aims at *Learning* in general. Our *Gentlemen* are concerned in the *Legislative* Power, as they may be Candidates for the *House of Commons*, to be sure in the *Execution* of our *Laws* as *Sheriffs* and *Justices of Peace*, and such other *Offices* for which they are capacited by their *Quality*, though we suppose them not to exceed that *lower Rank* whom we properly call *Gentlemen*. If their Station be *higher*, they will be then more obliged to accomplish themselves in those parts of *Know-*

III.

ledge which are requisite for discharging it. So also it concerns *Gentlemen* to be skilled in *Military Affairs*. Others indeed are intrusted with the *executive* Parts; but *Commands* and *Offices* that require *Skill* are not committed but to Men of better *extraction*. But it is the principal Design of *Judicious Historians* to accomplish their Readers in both these Qualifications. They generally choose to give us the *Histories* of *Commonwealths* rather than of particular *Persons*, and where they give us *Lives*, they are generally of those who have been most *active* in publick Concerns. They describe the *Laws* and *Customs* of *Commonwealths*. They make their Observations on the *Causes* of their rise and decay, on the *Humours* of their *Demagogues* and their *Generals*, on their domestick *Factions* and open *Adversaries*, on all those *Things* and *Persons* more particularly, that influenced either their *Civil*, or their *Military*, Counsels. And even in particular *Actions* the *artificial* Historians are also very particular in describing the Situation of the *Place* as far as it might contribute to the *Event*, the *Arms* and

and warlike *Engines*, the extemporary *Arts* and *Stratagems*, the way of *Embattelling*, the successful *Fore sights* on the one side, and the fatal *Oversights* on the other, all very much conducing to the accomplishment, not of the *Speculative*, but the *Practical*, Reader, that is of such a one as for the future should be engaged in *Civil*, or *Military*, Affairs. And wherever they take occasion to make Remarks on the Rewards of *Virtue*, and the Punishments of *Vice*, yet even they are also such as are of more than private Concernment. Rarely, if ever, do *Histories* take notice of the *Theoretical*, or *Oeconomical*, but the *Political*, Virtues. So *useless* must the greatest part, and the most judicious, of Historians be for those who know nothing of the present Affairs of Mankind beyond their *Studies*, or their *Families*.

Time was indeed when Men of Knowledge laid themselves out on the *Practice* of those things wherein their Knowledge might be *useful*. Perhaps there never was a more *useful* Discipline of this kind (that was purely *humane*) than that of the *Pythagoreans*. A Discipline

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cipline purposely contrived, not only to make Men *Scholars*, but useful *Citizens* and serviceable to their *Country* in all Capacities. They studied *Nature*, and cultivated *Mathematicks* & *Morals* and *Religion*, and inured themselves to *Solitude* and *Silence* and *Contemplation*. But not, as their Off-spring the *Monks*, with a Design to rest here, but to qualify themselves with *Gravity* and *Piety* and *calmed Passions*, and a great and Heroick *Generosity* gained by *Contemplation*, for practicing whatever might be necessary for the Service of the *Commonwealth* they lived in. To this end served their Skill in managing *humane Nature*, perhaps not inferior to that of any since, not even of *Ignatius Loyola* himself. To this their Arts of *Education* with a more particular Design on the *Morals*, than the *Nations*, of their Disciples. To this end their *Discipline* of living in *Communities*, of their *Musick*, their *Dances*, their *Five years Silence*, their Veneration of their *Master* and the *Mystical* part of his Instructions, purposely designed to possess them with a great reverence for *Legislators* and *Laws*. This was the reason

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reason that so many of them set up for *Legislators*, as *Charondas* and *Zaleucus*, and others in the little *Republicks* of *Magna Græcia*. And when *Lyfis* being banished thence set up at *Thebes*, it was to him that the *Thebans* were beholden for their more accomplished Men *Pelopidas* and *Epaminondas*, Persons not only skilled in the *notions* and *practice* of *Philosophy*, but in all *Civil Virtues* equal to the greatest that ever *Greece* could boast of; in *Politicks* and *Justice*, in *Valour* and *Conduct*, in all that might adorn a *Statesman* or a *Souldier*. And *Philip* of *Macedon* was beholden to his *Theban* Education among the *Pythagoreans* for all that made him so great and admired a Prince, for all his own Conquests, and for all that he contributed to the greater Successes of his Son, who received from him a well *disciplined* Army, that is indeed for laying the Foundation of the *Macedonian* Monarchy. Nor are there wanting great Examples of compleat *Commonwealths-men* out of the Schools of other *Philosophers*. Such was *Pericles* out of the School of *Anaxagoras*, out of the School of *Socrates*,
Alcibiades

Alcibiades and *Xenophon*, in whom 'tis difficult to resolve wherein he excelled, as a *Statesman*, as a *General*, or as a *Philosopher*, not to mention that *Socrates* himself in defence of his Country performed the Office of a courageous *Souldier*. *Dion* also had his Education under *Plato*, who, besides his *Metaphysical Speculations*, has written largely concerning *Laws* and the Idea of a *Commonwealth*. So *Aristotle* had the forming of the great *Alexander*. So far was *Learning*, in those times, from emasculating the Spirits of the greatest *Heroes*, or from unfitting them for the greatest Undertakings. Not now to mention the earlier Instances of the *Mythological* times of *Linus* the Tutor of *Hercules*, and *Phanix* of *Achilles*.

- V. Thus it was at first, when all free-born *Citizens* were not only qualified, but obliged to undertake the *Honours* and *Employments* of their Countries. Then it was not permitted to any to sequester themselves from *Action*, and wholly to employ themselves on *Speculation*. Afterwards, by degrees, as the *usefulness* of new *Inventions* approved themselves to those who had the
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Management of publick Affairs; so Men were permitted to lay themselves out upon them, and to be excused from the Wars and publick Counsels. Then Men were at *Liberty* to serve their Country in *active* Employments no farther than as they found themselves prompted thereunto by their natural Inclinations, or by the *subserviency* of those *Studies* to which they had been addicted. And though many parts of *Learning*, particularly this we are speaking of, of *History*, be peculiarly useful in an *active* Life; yet a sedemary *studious* course of Life, where it is too much indulged in our younger Years, does so naturally break that vigor of mind which is requisite for *Action*, that *studious* Persons, how well soever they were qualified for *Action*, yet found themselves more inclined to *quietness*, where they were at *liberty* to choose. It, and were not spurred on to *Action* by a vehement desire of *Glory* and natural *Ambition*. Besides this natural *heaviness* of a *studious* Life, afterwards *Opinions* were brought in which still increased the Indisposition of *Learned* Men to *Action*. Such were a con-

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tempt of those *Riches*, and *Honours*, and *Temporal Enjoyments*, which are generally the *Designs* of an *Active Life*. Such the many *travallings* and *difficulties* of *attaining* or *possessing* those things which, as they are *desired* by *all*, so can be *possessed* only by a *few*. Such the *easiness* of *contenting Nature*, and the *impossibility* of *gratifying Fancy* and *Ambition*. Such the *disrelish* of *wordly Enjoyments*, which so naturally follows a *sequestered studious Life*, and the greater *delight* and *pleasure* of *Contemplation* to *Persons* *inured* and *habituated* to *intense Thinking*. Hence came those *Disputes* concerning the *preferribleness* of *Contemplation* to *Practice*? and whether it became a *wise man*, that is, an *adopt Philosopher*, to *intermeddle* in the *Affairs* of the *Commonwealth*? so controverted by *Seneca*, *Plutarch*, and *Maximus Tyrius*. And when these *Opinions* obtained, we then rarely find that any *studious Persons* ever laid himself out on the *Service* of the *Commonwealth*. These *Disputes*, I confess, concerned only *Philosophers*. Yet *Students*, in *other Faculties* also, were *averse* to *Business*. Not was *Archimedes*.

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medes perswaded to employ his Skill in *Mechanicks* for fortifying his native City *Syracuse* without some importunity of *Hiero*, though one would think *Mechanicks* should have been a Study wherein *Speculation* separated from *Practice* should have been the least delightful of any. But much more did this averfeness to *Action* encrease, when, besides their being excused from Employments in the *Commonwealth*, there were also other *Employments* found out for them more suitable to a *sedentary* Genius. Especially since the usefulness of *Studies* to *Action* has been so little understood, that *studious* Persons have been thought the most unfit of all for *Politicks*, or *Military* Enterprises. This is the *Case*, and these are also the *Opinions*, concerning *Students* in our *present* Age.

When therefore *Students* withdrew VI.
themselves from *Action*, or, by their being too much addicted to their *Studies*, made themselves unfit for it; the only way remaining to have *skillful* Persons employed in *publick* Affairs, was for the Men of *Action* to inform themselves accurately in all those parts
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of *Learning* which were necessary for their *Employments*, and this not only at the *second hand*, but from the very *Originals*. Thus it was among the *Antients*. Their greatest *Princes* and *Generals* and *Statesmen* did not think it besides their *Profession* to study the *Examples* of their *Forefathers*, to study *Architecture* and *Fortification*, to study the *Politicks* of the *Nation*, with whom they were treating, and the *natural History* of the *Country* where they were to fight, to study particularly the *Histories* of the most flourishing *Commonwealths*, whether they were famous for *war* or *Policy*, and especially to observe what particular it was, in their *Constitution*, that gave them the *advantage* above their neighbouring *Adversaries*, and what *defects* either in their *Constitution*, or their *Counsels*, contributed to their particular *Calamities*. It was their *Skill* in these things that enabled them to see the *defects* of their *own Government*, and to *supply* them from the *Precedents* of other *Governments* that were *not* so *deficient*. It was this that enabled them to spy the defects in the *Constitution* of their
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coarval *Commonwealths*, and in the conduct of their coarval *Generals*, and the Advantages resulting thereupon were they that greatned their *own* Citizens and humbled their *Adversaries*. It was this that taught them that cheapest sort of *Wisdom*, to learn *Caution* to themselves from the *Sufferings* of others, and to *foresee* Evils rather than to *redress* them. It was their knowledge in *Architecture* that enabled them to build *old Engines* and to invent *new* ones as they had occasion, and to *secure* them not only from *accidents* but the *contrary* Inventions of *Adversaries*. Not to mention the Inventions of *Demetrius* at the Siege of *Rhodes* from which he got the Name of *Poliorcetes*, the *extemporary* Invention of *Cesar* of a *wooden Bridge* over the *Rhine*, perhaps exceeds all the *extemporary* Inventions of our *modern Generals*. It was their Skill in *Mechanicks* that taught them several ways of making their *Enemies* Arms unserviceable, and improving their *own*. It was this that taught the use of new *invented* Arms as they had occasion. It was their Skill in *Nature* by which they invented their *Fire-*

works, which contributed so frequently to very great Events. It were endless to recount the many instances of extraordinary Actions that have been influenced by that Skill of *ancient Generals* in several parts of *Learning* which our *modern Generals* do too universally neglect. *Lucullus* is a great Example how much a *General* may be accomplished by *Studies*, of whom *Cicero* assures us that, whereas he departed from *Rome* an ignorant Soldier, yet, by the conversation and reading of his Journey, he came into *Asia* a very expert and accomplished *General*. So also in our later times the Lord *Mountjoy* a studious Bookish Man made a quicker dispatch of the War with *Tyrone*, than either Sir *John Norris*, or the Earl of *Essex*, Persons who had spent their whole Lives in *Action*.

VII.

But, will many say, why may not *Princes* and *Generals* supply their own defects in this kind by the more accurate Inventions of *Students*, who have more leisure to examine things more thoroughly, and to judge more sedately, than they who are diverted by a hurry of *Action* before they can give them-

themselves that *Information* which were requisite for *judging*, or that liberty and *respite* of thought which were requisite for *judging accurately*! I know very well that most of our Modern Improvements of the Art of *War*, those especially of the *French* in *Sieges*, are rather the products of *Speculation*, than of *Action* and *Experience*. Seldom, if ever, do we hear of any of them invented by the Generals *themselves* upon the *occasions* of using them, which yet undoubtedly would be the most likely *Seasons* for *success*. The *first* Opportunities are generally more *surprising* to the *Enemy*, and find them least *provided* against them. And the *first Surprizals* are generally of most fatal *Consequence*, when they despair of finding any *expedient* against them on that short *respite* which is allowed them in the very *Season* of *Action*. The *Fire-ship* in 1588. against the *Spanish Armada*, was far more *formidable* than *now* that all Parties are provided with *them*, and *Remedies* against them. And the new *French* Improvements of *Bombs* lose every day much of the *Terrour* they brought with them to

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Genoa and Algiers. On this account the *extemporary* Inventions of a *General* must needs be more *terrible* to an *Enemy* than the *sedate* Thoughts of an *Artist*. No *Enemy* can possibly be *warned* of what lies *hid* in the *General's* *Breast* till they *find* and *feel* the *effects* of it, before they can think of any *Remedy* against it. *Artists* may give *warning*, may fall away to the *Enemy*, may pretend many *excuses* to a *General* who has not skill to judge whether his *Excuses* be *likely*, or treacherously designed. And all these *Hazards* must needs break the *Measures* of him who depends on them. How much better must it be that a *General* understand those things himself that may secure him from such *Disappointments*? Nor is the matter so difficult, as many may think, for the same *Person* to inform himself accurately in the *Theory* and *Practice* of Subjects of this nature. So far this is from being true, that, in *Persons* otherwise of *Equal* natural *Abilities*, there is a certain quickness of *Apprehension* that is acquired, and improved, by *Action*, which makes the lesser time, they can spare

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spare for reading, more profitable to them, than the much larger proportions offered to Bookish Persons. To be sure this will hold, especially in such Knowledge as is *Practical*, and where the *Action* it self contributes to the Improvement of the *Knowledge*. That very *Prudence*, which is the natural result of *Experience*, will enable such a Person to avoid needless *Circuits* in acquiring Knowledge, which Speculators are very liable to, and will withal cultivate his *Judgment* for improving the same *Knowledge* to better *Purposes* than can be expected from them who are altogether unacquainted with the *Practice* of it. Such a Person will more easily foresee what parts of *Knowledge* are perfectly *useless* in *Practice*, which will extremely shorten his Work when by this means he prevents the trouble of acquainting himself with those things, which do oftentimes devour great proportions of the *time* of professed Students. Such a one will even in those *parts* of Knowledge which are indeed *useful*, make Observations more profitable, and more immediately subservient to his purpose. An Artificer

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may indeed better understand the *Mechanism*, but a General must needs better understand his own *Design and Purpose* in using an *Engine*, from whence the Artist himself ought to take his Measures, if he will contrive it *usefully*. But all things must be much better managed, when these two parts are not separated, but the General himself is also the *Artist and Contriver* of his own Instruments. Thus it was with those famous *Generals* whose Conquests are so generally celebrated by our most *Antient* Historians.

VIII. But why may not our *Modern Histories* suffice for accomplishing *Gentlemen*, which are generally written in *Tongues* more intelligible by *Gentlemen*? The rather so, because it is not with the *Antient*, but the *Modern* Inventions and Improvements, that they have to deal, in both Capacities, whether as *Statesmen* or as *Soldiers*. It is the *modern* Art of War they have to deal with in their Adversary *Generals*, and the modern *Politicks* in their Rival *States*, and neighbouring *Princes*. I do not deny but that, on this very account it very much concerns *Generals*

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to be versed in our *modern* Histories. But it will not therefore follow that they can conveniently indulge themselves in a neglect of the *Antients*. *Modern Stratagems* and *modern Politicks* in rival States and Generals are indeed requisite to be known because they are most in view, and will therefore require a particular *Caution*, and particular *Expedients* for avoiding them. But they are not to be taken for *Standards* either of *Politicks* or *Military Affairs*. The *Antients* laid out their very great Abilities, with the greatest Application imaginable, on the Improvement of their *Laws* and their *Country*, and had more Opportunities for *Changes*, even for the *better*, in their first *Establishments*, and the frequent *Revolutions* that beset them before they came to a *Settlement*. We improve only on the *Inventions* of those *Barbarous Nations* which overran the *Roman Empire* upon the decay of those *Politicks* and *Military Skill* that greatened and preserved the *Romans* as long as they observed them. So far we are from *superstructing*, as is thought, on the *Inventions* of the *Antients* themselves.

selves. For as the *Romans* were decayed when they were overcome and that *decay* contributed very much to the Barbarians Success: so the *Greek Commonwealths* were decayed and ruined long before. Thus it comes to pass that the principal Excellencies of both the *Greek* and *Roman* Constitutions are so far from being ingredient in our *modern* Discipline, as that indeed they are not capable of being now retrieved otherwise than by antient *Monuments*. Thus it also comes to pass that the *modern Inventions* are far from recompensing the loss of the more excellent Contrivances of the Antients, these being the rude Thoughts of uncultivated *Barbarians*, those being the result of the most sedate Meditations of the greatest and most polished Wits in the World.

Nor let any one impute what I say on this occasion to a blind or superstitious Veneration of their *Age*, but rather to a just and impartial Value of their *deserts*. To give an Induction of all particulars wherein the Antient *Politicks* and *Military Discipline* excelled those of *later Ages* would be a
Subject

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Subject too copious for my present Design. *Polybius* himself admires the *Romans*, though himself no *Roman*, and gives them the preference before all other Nations he knew of, though he was acquainted with the most accomplished Nations of his times, being himself a *Greek*, and withal a Member of the most flourishing Commonwealth in *Greece* it self, at that time, that of the *Achaans*. So likely their very Constitution was to make them, what they afterwards came to be, the Princes of the World. And where can we find, in all Antiquity, a more competent Judge than *Polybius*, who was himself so great, both a *Statesman*, and a *Souldier*, himself a *General*, and the Son of a *General*, and Tutor to two of the most famous *Generals* of his Age, *Fabius Gallicanus* and *Scipio Emilianus*? At present I shall only select some more manifest Instances wherein the *Antient* Discipline excelled that of our *modern* Ages. The generally had *military Education* from the beginning; our *Souldiers* now rarely understand any thing of their Profession till they are to *Practice* it. Their *freeborn Citizens* were

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were all, upon occasion, *Souldiers*, whereas *Souldiers now* make but a very small proportion of our *Modern Commonwealths*. They then very rarely armed their *Slaves* or their *Liberti*, or any of those who had been educated in a *servile and ungenerous* way of Living; our common *Souldiers now* are generally of the *meanest* of the People, such as are *driven* upon that Profession, not out of *choice*, but *necessity*, and from whom there can be therefore very little reason to expect any thing brave and *generous*. They then had *Great and Heroical* Notion of dying for their Countries, of preserving the Lives of their Fellow *Citizens*, of contributing to the *publick Good* without any other prospect than the *conscience* and *glory* of doing it; far otherwise is the prospect of our *modern Souldiers*, who seldom look further than the mercenary Considerations of their pay. This made great Generals *then* contented with the Satisfaction of having saved their Country; this made them then *return* to their Plows as contentedly as they came from them; this filled the *Exchequers* with *Riches* sufficient for
their

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their great Designs, when Conquerors thought themselves abundantly rewarded with the *Reputation* of having greatened and enriched their *Commonwealths*, themselves neither desiring, nor needing, Superfluities for maintaining their own frugal way of Living. The *Soldiers Office* then was no Employment for *Life*, but they had all of them their *other ways of Living*, which kept them from dis-ingenuous Arts of prolonging the *miseries* of Mankind by War, and from dishonourable shifts in time of Peace. The Hereditary *Honours of Families* then were from the Honourable *Actions*, or the Honourable *Employments* of their *Ancestors*; now many other ways are usual for greatening Families besides publick *Merit*, many of them mean, many of them also *vitious* and *dishonourable*. Then their Generals being *Annual*, both stocked the Commonwealth with a *plenty of Generals*, and obliged the Generals themselves to *Expedition*, lest otherwise *Successors* might rob them of the Glory of their imperfect Designs, not now to mention the *Rivalling* it occasioned among the Generals

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nerals themselves, which of them all should most adorn their *Countries*, and make their Memories most famous in the Annual *Fasti*; now States are furnished with fewer Generals, and those Generals are more at liberty to *imbezel* the publick Revenue by needless *Delays*, and little unworthy Arts of keeping themselves necessary. Their very being *inured* to military Discipline, gave them very great Advantages above our *Modern* Soldiers. Their *frugal* way of Living ordinarily enabled them to endure their Fatigues and Difficulties of *Sieges* with loss of fewer Men than are usually lost by our more *luxurious* way of Living in our late Campaigns. It was *exercise* that enabled them to bear such a Load of *Arms* and *Provisions*, which our late delicate Soldiers could hardly endure, though they had not, at the same time, any Enemy to fight with, which yet must needs give them great Advantages against less provided Enemies. *Armour* and *Shields* must needs be *still* serviceable to those who were *inured* to them, in all *close* Fightings, for breaking the *Bodies* of naked Adversaries.

And

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And it is wonderful what things they did by their Spades, a part of War wherein they far exceeded what our modern Soldiers would think performable: By these it was that *Cæsar* Besieged the *Armies* of *Petereus* and *Afranius* in the *Field*, and made them yield without being able to fight a Battle for it. By these he made the like Attempt on *Pompey* at *Dyrrachium*, though *Pompey* then had double his Numbers, and in all likelihood had succeeded, if he had any other General to deal with, less than *Pompey*. By these they were able to continue *Sieges* against *Armies* as strong as their own. So *Cæsar* did in his admirable Siege of *Alesia*, and *Hanibal*, with all the terror of his great Name, was not able to force the *Roman Consuls* to quit the Siege of *Capua*, though favoured at the same time by a *Sally* of the besieged. So strongly fortified were the *Roman* Entrenchments.

It is too large a Task to insist on the many *particulars* that might be instanced wherein the *Antient* exceeded our *Modern* Discipline. I only add two things more that may have relation

relation to our *present* Actions that disturb the Peace of *Christendom*. They did not *then* receive all their publick Dues, as *now*, in *Money*, but in the several *Species* whereof their Tributaries were employed, and laid them up in conveniently situated *Magazines*. This was both an *ease* to the *Tenants* who were by this means freed from their sollicitousness for the uncertainty of *Markets*; and was withal very *beneficial* to the *Publick*. By this means they had their *Magazines* stored at *easier Rates* than *now*, to be sure much easier than when they had immediate occasion for *using* the *Commodities* themselves. It now frequently *breaks* their measures when they cannot have them; and they must either allow *undisciplineness* in their *Soldiers*, if they have not *Money* to pay for them, and by that means lose the *hearts* of the Countries where the War is; or imbezel *greater* proportions of the publick *Stock* for a *lesser* proportion of *Provisions*, and by that means exercises more of the *patience* of the *Subjects* by whose *Contributions* the War is to be maintained; and they must lose a
greater

greater proportion of their *time* in *getting* their Provisions which would be spent more profitably in *Action*, not now to add that such *publick Magazines*, provided for the Souldiers, have oftentimes relieved the People themselves, in cases of *Barrenness*, or other *unforeseen* Providences. This very manifestly gives the King of *France* an Advantage above all the *Confederates*, that by his *Providence* in securing *Magazines*, he less depends on *Accidents*, and gains usually *thrice* as much time for his *Campaigns* as they have, two parts of which, *before* their coming into the *Field*, and *after* their leaving it, he acts without any *Army* to oppose him. Besides this, the *Antients* did not as the *Confederates* do now, spend all their time in *Sieges*, and those of Places situated in the *Frontiers*; but the great *Conquerors* marched into the *Enemies* Territories towards the *Capital* Enemy, whom they endeavoured to fight as soon as their *own* Army was in a *Condition* to give them *battle*. Nor did they undertake any *Siege* but when the Enemy *avoided* fighting, to oblige him to it; or where the Enemy *inclosed* himself

himself in a Town; or on some place, or some occasion, of more considerable importance, than ordinary, to the whole War. Many inconveniences the Confederates suffer by confining themselves to the modern Method of Sieges for Methods sake. This way of managing the War is naturally more expensive of Treasure and Time and Blood than Field Battles, one single Siege oftentimes consuming more of all of these than a Battle. And yet the event of a prosperous Battle usually wins more Country and Cities than many Sieges. Thus it was that *Emilius Paulus* gained so many Cities in so few days. *Perseus*, and his Capital Army, being defeated, the Cities in course surrendered freely of themselves. Besides the failing of success in a Siege is of worse consequence than the being defeated in a Battle, where the whole Army is not broken. It ruins the Reputation of a victorious Army to be stopped by an unexpected Resistance of an inconsiderable Place; it breaks the Spirits of the Souldiers, and animates the Enemy more than a casual Advantage of an equal force. King Charles the First found

Mr. Dodwell's Invitation, &c.

found this true to his cost in the Siege of *Glocester*. Besides a War in the *Frontiers* can expect no assistance of a Country continually *harassed*, and must wholly depend on a continual expectation of *fresh* Supplies, and does withal put the Enemy to no *hazard* in his *main* concerns. But the carrying the War into the *Enemies Country* maintains the War at the *Enemies Charges*, and must partake necessarily of the *Assistance* of a Country that has not been *wasted*, and which the *Enemy* is obliged in *interest*, not to waste, because the *consequential* Damage may be greater to himself than can be recompensed by any prospect of *present* Advantage. The very being in an *Enemies Country* will necessarily oblige *Souldiers* to a stricter observance of *Caution* and *Discipline*, and must make them more desperate when they have no hopes of *returning* without *Victory*. The *Aggressor* is naturally *animated*, and the Party *invaded* are naturally *discouraged*, by the very consideration of their being *invaded*. The rather so because indeed the *hazards* are very unequal. If the *Invader* be over-

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come,

Mr. Dodwell's Invitation, &c.

Come, the Enemy can expect no further Advantage than what he gains in the *Field*, when he is far from the Country of the *Invader*. But if the *Invader* be *successful*, the consequence may be very fatal from an Army *present* among them to reap the utmost fruits of his *Victory*, and it may be expected that all will yield to him, that either are *afraid* of him, or discontented with their *present Government*. How far these Consequences may reach in an *invasive War on France*, I will not take upon me to determine. It would at least put that King to some *hazard* of his whole *Government*, which this way of War is never likely to do, which is confined to the *Frontiers*. But this is sufficient to let *Gentlemen* see how much they may improve themselves for *Action* by *Reading*, and particularly by their being conversant in *Antient History*. All that I wish further is, that they may *hearken* to the *Advice*, and that our *Countries* may reap the benefit of it.

THE
PREFACE
TO THE
READER.

THE Great Number both of Greek and Latin Historians, which have, within the course of a few Years, been most accurately and elegantly turn'd into English, by Persons of great Learning, and of, perhaps, as flourishing Styles, as any Age has produced; may justly seem to claim a Piece of the same Nature, with that I here present the Reader with; which, though it has been attempted by several in Latin, has not, to my knowledge, been done by any one Pen in English.

And indeed, till that great number of excellent Versions had made way for it,

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it would have been of no use; for those who could have then read the Authors, are here mentioned, would not have needed a Translation of this; and the rest would only have been Tantalized by it; and a mighty thirst have been raised without any possibility of satisfying it, in any tolerable degree.

But now that so many of these excellent Historians have been taught so rarely well to speak our Language, which is now to become so copious, elegant and smooth, that it is capable of expressing all the Treasures and Beauties, and almost all the Idioms and Varieties of those too Rich and Valued Languages; what greater service can be done to our English Nobility and Gentry, than to shew them how to Marshal these Authors into their proper places in Ranks and Files, to extend or enlarge the History of any Age or People, as any Man's Leisure or Curiosity leads or invites him?

And as to those Historians which have not yet been published in our Language, the very representing them here, with all their beauties and rare perfections, may perhaps work upon some of our Great Men, and invite them to give encouragement

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ment to Learned Men to Translate them too; till our Language become as Rich in Books, as it is in Words, and polite Expressions; and as this will encrease at once their Knowledge and Delight, so it will contribute to their Glories too; not only in this Age and Nation, but in following Times and Neighbour Countries, who will value our Tongue according to the number of those Excellent Pieces they find in it. At least I am persuaded, nothing else has perpetuated to this day the Greek and Latin Tongues: now no Nation speaks either of them, but the great variety of Excellent Books, which were Originally written in, or Translated into those two Tongues. And I am confident the French Tongue is at this day as much esteem'd for the sake of their delicate Versions, as for any of their Original Pieces.

But I must not expect this will please all. There is a sort of morose Gentlemen in the world, who, having at the price of many a sore Lashment, possess'd themselves of the Greek and Latin Tongues, would now very fain Monopolize all the Learning in them: and except the Gentry and Nobility will run through all
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those difficulties and miseries they have done, though very much against their wills many times; as having been driven, or dragged up into the Capitol, by a sort of Men, who were as terrible to them, as the Triumphant Roman Generals were to the poor Chain'd Captives, which follow'd their Chariots, to a certain and inevitable death.

But however, being now as I said in possession, they are very much displeased to see their precious Treasures made cheap, and exposed to the Eyes of all that can read English. And whoever contributes to this invasion of their Privileges (as they think them) is sure to be branded as an Enemy to Learning and Learned Men, and a Betrayer of the Muses and Graces, and a Thousand fine things, to the scorn of the Vulgar. And some of them are wonderfully afraid, that so soon as ever all the good Books are Translated (which I dare assure them will not be in their times) then there will be no farther use of, or esteem for the Learned Tongues, and so consequently all Learning will perish out of the World.

But this is a mere Fancy; for when
all

To the Reader.

all is done that can, Men of extraordinary Industry and Curiosity, will be desirous to see these Authors to their Originals, and will be as little satisfied with the English Translations of the Roman Authors, as they are with the Latin of the Greek Authors, which have not been the less, but the more read (for being Translated into Latin) even in their proper Language.

And, in the interim, Men of less Industry, or Leisure, who could never have reaped any Advantage from them in the Learned Tongues; will, by the means of these Versions, be improved; and as they become wiser and better, the Affairs of our Country, (which are for the most part managed by such Men), will become more happy and prosperous to our great and lasting Good.

And accordingly there hath ever been some Men, who have been so far from valuing themselves, upon the Reputation of having many Languages, that they have generously and industriously put into the Languages of their own Countries, whatever they found excellent and usefull in any other. And by this means was the Græcian Library rais'd out of the Phœnician,

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nician, Assyrian and Egyptian, and the Roman out of the Græcian; and some of our modern Scholars of these latter Ages, have, in the same manner, enriched their several Countries with the Spoils of Rome and Athens; but none more than the French, who, ever since the Reign of Francis the First (who was a great Encourager of Learning and Learned Men) have employed some or others of their best Pens to go through with this laborious, and (as one styles it) inglorious Drudgery; till they have by degrees attain'd to so great a perfection in it, that they have equal'd, or perhaps sometimes excell'd their Originals, to their great glory.

Having premised this short Apology for Versions in general, I come in the next place to that Piece I here present the Reader with, which I take to be the best, in its kind, that ever was yet Printed; because the Author has not only furnished the Reader with an exact Series and Method of Reading all the Greek and Latin Historians, whether Civil or Ecclesiastical, in their proper order and places (which has, in part, been done by Vossius, Lipsius, and some others.)

TO the Reader.

others) but has also taken a great deal of pains to invite the Reader to peruse them too.

First, By giving short, but very beautiful Schemes, or Planets of all their several works; which is the most winning way of engaging a Reader to undertake that Task; such Planes being a kind of Pictures, or Landscapes, to shew the Reader what pleasing Objects he may expect to meet with, if he have the courage to proceed. And if the Reader please but to peruse the Eighth Section of the First Part, where he gives an Account of Herodotus his History, he will then be able to judge for himself, without taking my word for it.

Secondly, By informing his Reader where every History begins, and where it ends; which has been done by few others, and by no body with more exactness. This too is a great Invitation to a Reader, to know, in what Age of the world he is, and how far his Author will conduct him, before he reads one word in him.

Thirdly, He has acquainted his Reader with how much remains now extant, and how much is lost of any History, which hath not come down perfect and intire

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to us, as very few of the more Ancient have done.

Fourthly, He has told us, when each Historian wrote, or Lived; of what Country and Interest he was; which are things of great use, as to the advancing, or abating the Credit of any Writer.

Fifthly, He has represented the Styles, Characters, Virtues and Vices of each Historian, which are notices of the greatest use and advantage to a Reader that is possible, and of the greatest pleasure and delight.

Lastly, He has not given us his own Thoughts in all these only, but has taken the pains to search out and transcribe the very words and Censures of the more ancient and latter Criticks of greatest Fame and Reputation, which was a work of great labour and difficulty.

So that upon the whole matter, I am very much tempted to alter his Title, and to call this Piece, The History of the Greek and Latin Historians. For so the first part of it does well deserve to be call'd.

The Addition in the middle of the First Part, concerning the Historians of particular Nations and Places, is a thing
of

To the Reader.

of great Use and Learning, though not equal to the exact Care and Diligence of this Author, as any Man that shall please to compare them together will soon find; which I suppose was owing rather to the Author's great desire to be short, than his want of industry or ability. In the Latin Copy there is only the two first Letters of his Name, N. H. but I have been informed by a Person of great worth, who knew him, that his Name was Nicholas Horseman, and therefore I have put it so, that his Memory may be preserved to Posterity.

History of
Oxford,
lib. 2. p. 98

The Author of this Piece has not only taken great care and pains to direct and encourage his Reader to that noble and useful study of History, by the best Method that ever was proposed in his First Part: but he hath also in the Second and Third Parts, taken an equal pains to fit and direct him how to reap the utmost Advantage from his Readings, both as to himself and to others. Which two Parts, as he has handled them, are not less useful, or delightful than the First; but they being both very short, the Reader may much better satisfy himself by a perusal of the whole, or of the Contents only

of

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of the Chapters, than be here troubled with a long Discourse of mine upon them.

As this Piece was thus drawn with a mighty care and labour, so it hath accordingly been valued in the world; for besides the first Impression of it, which preceded this latter Twelve Years, as he tells us in his preliminary Oration; this has been Printed ever since the year 1637, three times; and if I be not misinformed, four times; and yet now it is a scarce Book.

Nor is this any great wonder, if we consider, that besides the usefulness of the Subject, the great Learning, Candor, Modesty and Industry of the Author, he spent almost two whole years in improving this small Discourse, after a whole Impression of it had been sold off. For his preliminary Oration was made the 17th. day of October, 1635. and his Epistle Dedicatory to the University of Oxford, bears date the first of July, 1637.

I should have been much pleased if I could have given the Reader the Life of this great Man, but that I cannot do it, having never been written by any Man, to my knowledge; and he being utterly
unknown

To the Reader.

unknown to me, any otherwise than by this his Learned work, which I have had a great esteem for ever since I first read it; which made me the willinger to run through the labour of Translating it, which was no very easie Task; and also of adding some things to it, as necessity required.

In the History of the University of Oxford, p. lib. 2. p. 98. and in other places, I find this short Account given of him.

Degory Wheare was born at Jacobstow in the County of Cornwall. He was first entered into Broad-gate Hall, and as a Member thereof took the Degrees in Arts, afterwards he was Elected Probationer Fellow of Exeter College in the year 1602. and was that year Examiner of the Lads, being then a Master of Arts. About six years after, desiring to Travel, he took his leave of the College; and (spending some time beyond the Seas) returned into England with the Lord Chandois; and lived with him in great Esteem: that Lord dying, he came with his wife to Oxford, and took some Chambers in Gloucester Hall, which were not then employed for want

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of Students. There he was not long before he became acquainted with one Mr. Thomas Allen; By whose Recommendation, the famous Mr. Camden (designing then to settle a Reader of History in that University) chose him the first Reader.

To this purpose this great Man gave to the University of Oxford, out of the Manor of Bexley, in the County of Kent, One hundred and forty Pounds per Annum. And after a certain term of years the Rents of that whole Manor; which when it comes, it will be worth about Four hundred Pounds a year. The Charter of this noble Grant bears date the Fifth of March, 1621. The 17th. of May, 1622, this Donation was published in the Convocation-House of that University. And the 16th. of October of the same year, our Learned Author was declared Reader by the Founder. And Brian Twyne, a very Learned Man, was declared his Successor, if he survived him, being then a Bachelor of Divinity; but he died before Mr. Wheare.

It was a great Honour to him to be chosen by so great a Man as Mr. Camden,
and

To the Reader,

and preferred before Brian Twyne. And he soon made it appear, that he well deserved the Honour that was done him, in a very ingenuous Oration which he made in Latin in the Schools, when he entered upon his Lectureship; which is Printed in the end of this Piece: in which he complains much, That his long disuse of the Latin Tongue, during his Sixteen years absence from the University, had rendered him unable, or at least very unapt to Discourse, or Write that Language: But though his Modesty extorted this Complaint from him, the Reader will scarce find it in this Oration.

In the year 1625, he first published this Piece in Latin, which he reviewed and enlarged in the years 1635, and 1636; and Reprinted again in the year 1637.

He was admitted Principal of Gloucester-Hall in the same University the fourth of April 1626, where he continued till the day of his death, which was the first of August 1647, and he was buried in the Chapel of Exeter College. So many years he managed this place; whereas his successor, Mr. Rob. Waring,
was

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was chosen the second of August of that year, and turn'd out for his Loyalty the 14th. of September 1648, by the Parliamentary Visitors.

Besides this Piece, he writ in the year 1623, a Funeral Oration, containing an Historical Account of the Life and Death of Mr. Camden; and a Dedication of the Statue of that Great Man, in the History Schools there. And also a Collection of Gratulatory Epistles: Which three last Pieces were Printed together at Oxford, in the year 1628. The Character given him by the Author of the said History of Oxford is this; Vir fuit Urbanus, Doctus & Pius; He was a Pleasant, Learned and Pious Man. To which give me leave to add, That he was a Man of great Industry and Modesty, as the Reader will see when he comes to read this Piece.

Nor is his Gratitude to the great Camden less visible, both in his Oration which he made, when he entered upon the Reader's place; and also in the two others which were made and published after the Death of his Benefactor.

Though it was his great calamity to live in times of Trouble and Confusion,

To the Reader.

Yet God was pleased to let him depart in peace before the execrable Murder of his Sovereign, and before the Rebels had purged that University of whatever was Loyal and Constant. For though the Parliament had attempted this the June before he died, yet they could not then effect their ill Designs.

As to the Version, I have done the best I could to make it true and smooth, which was not so easie as at first I thought it would have been, by reason of the great number of Quotations out of other Authors; many of which are so very short and dark in their Expressions, that I could scarce, if at all, tell how to find English words, that would represent their Notions truly. And besides this, it is uneasy for a Man to accommodate himself so suddenly to such a variety of Styles, as here occur in almost every Page; and therefore it is not improbable I may have committed many Errors and Mistakes.

I have also presumed, in some places, to make Additions too, when I thought it necessary, but then I have given the Reader notice of them; that he may know what is Added, and what is the Authors.

The PREFACE, &c.

In the former and this Present Edition I have left the Contents of the Chapters as I found them drawn by the Author, without presuming to swell them with my own Additions, which had been easie, if this other Course had not seem'd more modest.

Edmund Bohun.

A SHORT
REPRESENTATION
OF THE
Several Lectures.

The Entrance.

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nius

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he began and ended his History. Galsfredus Monumethensis; why so he omitted. The Censures of Neuprigenfis, John of Withamsted, Bales, and Jo. Twin, upon his History; from all which Virunnius dissents. H. Huntingdonensis follows. Malmesburienfis and Hoveden him.

S E C T. XXIX.

The History of Asser Menivenfis is commended; in what Order to be read with the former; as also Eadmerus, Matheus Parisiensis, Baronius his Judgment of him. Thomas Walsingham his History. The Actions of King Stephen, by an unknown Pen. The Life of Edw. II. by Sir Thomas de la Moor, is to be taken in due time.

S E C T. XXX.

Walsingham's Hypodigma Neustria, or History of Normandy, and the other Writers, not to be neglected; and amongst them Odoricus Vitalis of Principal note. Polidore Virgil has writ the History from Henry the IV. to Richard the III. concerning whom, the Censure of the most noble Sir H. Savil is observable. Richard the III. was written by Sir Tho. Moor, Kt. and Lord Chancellor of England. Henry the VII. by the Earl of St. Albans. Henry the VIII. Edward the VI. Queen Mary, by Francis Godwin Bishop of Landaff, by way of Annals. As also that of Queen Elizabeth by William Camden.

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S E C T. XXXI.

Though we have no intire body of our History in Latin, written according to the dignity of the subject; yet, in English, John Speed has writ an excellent Theatre of the British Empire, to be, in the first place, contemplated by the Youth of this Nation, and especially of those who design to Travel.

The Addition concerning the Histories of Particular Nations.

A R T I C L E. I.

The Design and Order of this Appendix. In what Order we should proceed in the Particular Histories. The principal Historians of the several Nations are to be selected; and the Historians of the latter times compared with the more antient.

A R T I C L E II.

The Historians of the Germans, and of all the People, from the Alpes to the Baltick Sea, and from the Rhine to the Vistula; to which the History of the Goths, Vandals, Huns, Hervuls, Switzers, Longobards, Polonians, Muschovites, Danes and Swedes are to be added.

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ARTICLE IV.

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The Historians of the Goths, Danes, Slavonians and Swedes.

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The Historians of the Longobards.

ARTICLE VII.

The Historians of the Borussians and Poles.

ARTICLE VIII.

The Historians of the Bohemians, Switzars and Saxons.

ARTICLE IX.

The Historians of Celts, or Galls and French, under which Name we include all which are enclosed by the Rhine, Pyrenæan Hills, the Alpes, and the Ocean.

ARTICLE X.

The Historians of the Netherlands, Dutch and Flandrians.

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The Historians of the Turks and Arabians, who heretofore had the Dominions of Syria, Persia, Africa and Spain, and were commonly call'd Saracens.

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The Historians of some great Cities.

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A Transition to the Church-History. Who is best prepared to read it. Two Intervals of time chiefly to be regarded. The History of the first is contain'd in the Holy Bible. And with them Josephus's Antiquities to be read. The Judgment of Learned Men concerning Josephus. The pretended Hegefippus not totally to be rejected. In what sense useful and commendable. Sulpitius Severus his Sacred Story is deservedly recommended here to the Reader.

SECT. XXXIII.

*The History of the second Period (or of the Christian Church) is, in the first place, to be drawn from the Evangelists, and other Authors of the New Testament, who saw the Cradle of
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the Church: But then of those that saw her in fancy with their eyes, there is scarce any Writer extant; some Books indeed are abroad in the World, which are said to be written by Men that lived in those days; in which are described the Sufferings of the first Martyrs, but are esteemed Counterfeits by Learned Men, because they are deformed with Fables. Baronius confesseth, that some of the latter Writers were guilty of this Fault. And the same complaint is made by Lodovicus Vives, and Melchior Canus, and some of the Antients. Therefore the Ecclesiastical History is to be read with care. And yet too much incredulity is to be avoided. How we should be disposed in the Reading the Church History; the first and most antient to be preferred before the latter.

S E C T. XXXIV.

At length, in the Third Century, the Church beginning to flourish, its History did so too, Eusebius Pamphili, the Prince of all Church Historians. He equalled or imitated Xenophon in his Books of the Life of Constantine. Many of his Books are lost. His Authority vindicated, How far the History of Eusebius comes. Of Rufinus, Schaliger's Opinion of him. The Tripartite Story. The Reading of Eusebius his Panegyrick recommended.

S E C T. XXXV.

Socrates, in what time he lived, from whence and how far he brought his History. Of Theodoret;

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odoret; what is contained in his Books. The Censure of Photius upon him. Sozomenus Salaminus. He continues the History in Nine Books, to the year of Christ 423. A Place of St. Gregory against Sozomen considered, and answered. Sozomen's Candor. The Testimony of Euagrius concerning him. Euagrius follows, and continues the Tripartite History to the year of Christ 597. Theophilactus Simocatus continues it on to the year 601.

S E C T. XXXVI.

In the Seventh Century, and two or three more which follow, there is very few that have written the Church History well. An Ocean of Legends of the Saints, of Miracles and Wonders. Times of swelling Words and Ignorance.

S E C T. XXXVII.

Nicephorus Constantinopolitanus ~~was~~ succeed Simocatus. Nicephorus Calistius full of Errors. Georgius Cedrenus. The Opinion of Scaliger and Vossius concerning him.

S E C T. XXXVIII.

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Nicetas Achomiatus follows immediately after Zonaras. *Why put here.* Liplius his Judgment of both of them. The Faith of Nicetas call'd into question. Johannes Cantacuzanus is here recommended to the Reader by Vossius. After the former follows Laonicus Chalcocondylas.

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S E C T. XLI.

Venerable Bede and Usuardus are not in the mean time to be neglected; nor the Writers of the Lives of the Popes of Rome. Anastasius Bibliothecarius, and Barthol. Plantina, their great Elogies. Onuphrius reviewed Platina, and continued him to the year 1566. Sigonius also, in his Histories, has interwoven the Affairs of the Church; and in this place are the Elogies of Sigonius and Onuphrius to be taken in.

S E C T. XLII.

The Magdeburgian Centuriators put forth a most useful Work of this nature. The Judgment of the Reverend Bishop of Chichester upon it. What is commendable in it. The Foundation of it well laid. Whence the matter for the Building was collected. An excuse for the defects.

S E C T. XLIII.

The most Learned and Reverend Bishop of Chichester proves, that the Centuriators have been obnoxious to many Errors. Casaubon yields as much; and yet that Reverend Bishop shews, that it is a most useful Work.

S E C T. XLIV.

Baronius his Annals equal to the Centuriators. A stupendious Work; Casaubon's Judgment

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S E C T. XLV.

The first Eight Magdeburgian Centuries reduced into a Compendium, by Lucas Osiander, not unprofitably. He leaps from the Eighth to the Sixteenth ; the Affairs of which he discourseth more at large. To this Century belongs the History of the Council of Trent. The Encumbrances of that History and its Author. Jac. Augustus Thuanus has inserted the Church Affairs into his Accurate History, from the year 1546, to the year 1608. and it is now continued to the year 1618.

Part the Second.

S E C T. I.

Young-Men, as they are not so well capacited for Moral Instructions ; so neither are they to be esteemed the best qualified for the reading of History. What things are required to both : The end and scope of Reading. The different Opinions of the Learned Vossius and Keckerman about this question.

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S E C T. II.

Keckerman's Opinion defended. Tongues are scarce well Learned without Rules. There is a vast difference betwixt learning Languages, and the Accounts of Actions. Moral Philosophy is as well required in a Reader as Writer of History. Ubertus Folietta, Febastianus Foxius, and Viperanus, do all seem to be of this Opinion. And the Learned Vossius himself affords strong Arguments for it.

S E C T. III.

Vossius his third Argument against Keckerman doth hardly seem to be strong. That a naked Relation of an Affair doth not satisfy a prudent Reader. Which is proved from Ludov. Vivis, Dion. Halicarnassæus, and Vossius himself. That the Reading the same Histories by a Child, and by a Man of Learning, is very different.

S E C T. IV.

The Argument Borrowed from Quintilian consider'd, and an Answer made to it.

S E C T. V.

The Opinion of Symon Grynaeus on this Account Approved; and it is more largely shewn who is a competent or well qualified Reader. It is at least requisite that the Reader have a taste

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of Moral Philosophy. And also of Chronology and Geography, which are the two Eyes of History. And some knowledge of other Arts is also necessary.

Part the Third.

S E C T. I.

The last Head of what is to be handled proposed. The Council of Ludovicus Vivis concerning those things that are to be Noted in the Reading of Histories. The Custom of Augustus Caesar in his Reading Histories. What things are found in Histories worth Noting, and of what Use they are.

S E C T. II.

Two sorts of Excerpts, or Collections, Philologic and Philosophick, what Species are contained under each of them: how each of them are to be disposed of, or ordered. What Advantage accrues thereby, Many have written the Form of Common-place Books.

S E C T. III.

A various Method of chusing and reserving for use the best things shewn out of Annæus Seneca,

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S E C T. IV.

The manner of Excerpting illustrated by Examples. And first as to Philological Observations out of Vell. Paterculus. The Births and Deaths of Great Men to be observed. A threefold Elogie of Cato the Elder. His Death. A Disagreement concerning his Age. His hatred against Carthage. The Building of Corinth; its duration, and an Age fatal to Great Cities. The Reasons of Antient Surnames. The differences of the Roman Citizens. That critical Observations ought to be entered under the Philological. That Scipio may be call'd, not only a Favourer, but an Encreaser of Learning; against the Opinion of Lipsius in that point. His Praise. A twofold Leisure. What Dispungere signifies; and whence it is derived; and what things are said to be Expuncta. An Example out of Tacitus. Primores Civitates; What. That the Optimates were the best of the Nobility. Who were call'd Principes, Consules, Exconsules, Exprætores, &c. The Distinction of the Senators into Patricians, Conscripti and Pedarii; whence they were so call'd.

S E C T. V.

What Method is to be observed in Philosophical Observations shewn out of Herodotus, Polybius, and other Historians. A twofold Use of Examples. Justus Lipsius, Jo. à Chokier and R. Dallington our Countryman have excellently

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Shewn the Uses of Histories and Examples. An Instance or two of which is here given by us out of L. Florus, Justin and Herodotus. St. Augustine supposeth that the History of Romulus and Remus is true. What Use may be made of it. The Faith of Camillus and Fabricius, and the Axioms which spring from it. What the prodigious Preparations of Xerxes, and the Event of his Expedition may teach us, which is again confirm'd by the Example of the last Darius. By the Examples of Caligula, Nero and Valentinian, the Malignity of Self-love, Envy, and Spite, and Malice are shewn. Polybius frequently shews the Use of Histories.

S E C T. VI.

That Christians may receive useful Instructions from the Examples of the Heathens; and thereby improve themselves not only in Moral Vertues, but also in the Acts of Piety and a Holy Life. The same thing taught by St. Augustine, St. Hierome, and others. The Precepts of such Imitations fulfilled by the Heathens, which St. Ambrose elegantly expressed.

S E C T. VII.

That the Ecclesiastical History affords more and better fruits; That the good Works of the Heathens were nothing but splendid Sins. The Ethnick History illustrates only the second Table of the Decalogue, but the Church-History the whole Law. In the Profane History there is nothing

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nothing but counterfeit shapcs of Vertues; but in this the true Vertues are shewn. In the first there are many things that are pleasant and useful to be known; but in the second there are more things which are necessary: Upon which the Discourse is concluded, with an Exhortation to a diligent Reading of the Church-History.

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THE

THE
METHOD and ORDER.
OF
Reading Histories.

The *Antelogium*; or, The Introductory Oration made by the Author the 17th. of October, 1635.

The occasion of repeating these Lectures and Examples. The Scope publick Advantage, yet not to be rashly Published. The excessive Confidence of the Scriblers of this Age Reprehended. Modesty recommended, by the Example of Pliny Secundus. The Antient Custom of Repeating before Publication very useful. How much desirable in this Age, most acceptable to wise Men. Rather an Argument of Modesty than of Ostentation. A living Voice. In what Hearing

The Antelogium; or,

Hearing has the Advantage of Reading. The Definition of History. Its End, Division, and various sorts or Species.

IT is now about Ten years and some Months, if my Calculation deceive me not (most Honourable Academicks) since I made some Discourses in this very place, in the presence of a great Assembly, concerning the *Order and Method of Reading Histories*. Whereupon some of my then Hearers prevailed upon me by their importunity so far as to Publish from the Press, and bring into the Light, those Meditations, such as they were. Of late some of my Learned Friends, have solicited me with the same Vigour and irresistible Earnestness, that I would bring these Lectures the second time to the *Anvil*, and still insist, urge and inculcate these Reasons for it, that they may surmount my Reluctance. The former Impression is many years since sold off, and yet most eagerly sought after by many, that therefore a new Edition would be very acceptable, and very useful too, to the younger Students without doubt. And there are some also of my present Hearers, whom I have heard wish, very passionately, that I would *Read* again upon that Subject, and afterwards (if I thought fit) Communicate my *Lectures* to the Learned, and Publish them to the World. At length I yielded to the desires of both, as far as I

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am Capable, though at the same time I cannot with the same facility satisfy my own private humour by it, and much less my Judgment. My design then is (with the favourable assistance of God,) to represent to you my Hearers, those former Meditations, with Additions and Amendments in some places, in my next *Lectures*; and that so carefully Improved and Corrected, as none of you may justly retort upon me the Satyrist's Proverb,

Occidit miseris crambe repetita Magistros. Juv. Sat. 7.

The oft repeated Crambe kills
the wretched Master——

2. And yet whilst I well Consider you, what if I should only repeat my former thoughts? for how few of you is there who now fill those Seats, who have either from my Mouth heard, or in Print read those former Discourses? it may be in truth none, or two or three at most, and even those amongst you, as I conjecture, who have ever heard of them are not much more Numerous. In short, I will grant they were heretofore Printed, so I may obtain that at some times, in some places, they were in some Esteem and read by some with some advantage, and not thought unworthy of a light Commendation: why then should I be blam'd for repeating and retouching the same Readings to my New Hearers, who
are

Ter.
Heaut.
Liseng.
Ap. in Can.

are for the most part now to begin the Study of Histories? to these they will seem new, though only renewed to others. Nor would I have you to think I enter upon a new and unheard attempt by doing thus, *I have the Example of good Men on my side, by which I am encouraged so to do. It was an ancient and commendable Custome heretofore, which is still in use, that in the delivery of Arts besides the daily Lectures, the Tutors should repeat some things over again more Accurately, by which the minds of their Pupils being as it were invigorated, they might be the more inticed to a diligent pursuit of their several Professions. Thus in the days of our Fathers, Franciscus à Victoria had his reiterated Theological Lectures; Melchior Canus, his Scholar also had his, both Divines of great Note amongst the Roman Catholicks; and of later times Henningus Arniseus, a famous Philosopher and Physitian, Published his repeated Politick Lectures, and many other learned Men of different Professions have put out their repeated Lectures. But what need is there of so many Examples? when the thing is able to justify it self, and affords me a ready defence? for whatever does once please, if we conceive that there was any solid Cause for it, we may well hope the repetition of it will not be unacceptable. That which is Good is Grateful the second and third time, was a Greek Proverb. And the Venetian tells us of a Good Poem.*

Judicia

Judicis argutum qua non formidat acumen, Hor. de
Hac placuit semel, hac decies repetita placebit. Arte Poet.

Which cannot fear the Criticks Eyes
These please but once, but those surprise
At the tenth reading o'er, him that is wise.

3. But that which *Horace* promised would be the effects of an excellent Poem is too Great and Glorious for me to aspire to, and even above my wishes. For I am not so like *Suffenus* the bad but conceited Poet, or so self affected, that I should ever think these my rude and unpolish'd *Lectures* worthy of so strange a Fate. My Design and Scope has indeed ever been to seek the good, and promote the advantage of my *Hearers*, and yet I have not only here in this publick Place, but every where sought carefully what might please you too, though to wise minds these two are inseparable, for it is but just and reasonable, that what does profit should please: and therefore whilst I consider these things seriously with my self, I see no cause to fear this my slight Work should be less grateful or acceptable to my *Hearers*. Nor am I unwilling to comply with the desires of my Friends, (those I mean who as I said before desired these *Meditations* might be reprinted, as having fallen into the hands of very few Men,) and the rather because they so confidently aver, that it will be a very great Help to the Youth of
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the University, and to all other lovers of History. Whose Judgments though I do not totally suspect, as bribed by their Affections to me, yet I think seriously and frequently with my self, (with *Pliny Secundus*

Epist. 1. 7. an excellent Writer,) *that it is a great thing*

Ep. 17. *to put a Discourse into the hands of Men, not can I (saith he) persuade my self, that what a Man desires should please all and always, ought not to be often reviewed and by many.* And for these causes, Gentlemen, I have not long since resolved diligently and accurately to revise those my former Meditations, and having so re-examin'd and enlarged them, then to recite them so improved to my Hearers, and yet not then Publish them to the Learned World, till they had been well approved by many and Learned Men, who have great knowledge in History, as not wholly unworthy of the Light.

4. I think it is not unknown to many, and I have observed it too often my self, that too great a Self-love and Confidence, have insensibly stoln upon the *Wits* of this and former Ages. May I advise you (young Men) to shun this, as the worst of Pests, let us banish it from us, and think meanly of our selves. Let us measure our selves and our Performances by our own *Foot and Standard*, and not believe any thing that is Great of our selves, beyond what we are truly Conscious of to our selves. *Modesty*, *Modesty* is it which becomes every Age, and leads

the Introductory Oration.

sade all that follow her in the Streight and right Path to solid *Glory*, without it we are hurst down Precipices, and instead of acquiring Honour become the Scorn of Men, and instead of a good Fame, we return loaden with Ignominy and Contempt; but to return, have you ever read or heard that of the *Comedian*, *He that can reverse his own mind, knows how to begin Safely*, or as others read it, to attempt *Safely*? I doubt not but you have heard it: Believe this Speech which deserves Credit, and is an Admonition of the greatest Value, especially in War, and yet not of more use in the dangers of the Camp, than in the Hazards which attend the Gown and the School.

5. This was well understood by *Pliny*, whom I just now named, and therefore not trusting much to his own Judgment, he very often or rather always, desired the Opinion and Council of others, when ever he Composed any thing which he intended to Publish, but hear him in his own words; *Being to recite a small Oration which I intend to Publish, I call'd together some that I might fear them, but not many that I might know the truth*; and in another place *I omit* (saith he) *no sort of Emendation, for first I consider very diligently with myself what I have written, then I read it two or three, then I deliver it to others to be Noted, and as to their Notes if I doubt, I consider of them with one or two more, and at last I recite it to many.*

Mimographi.

L. 5. Ep. 13.

17. Ep. 17.

I love, yea I venerate (O thou *Polite Secundus*) this thy cautious modesty, thy prudent and wise distrust of thy own Ingenuity, how earnestly do I desire exactly to imitate thee, and I do with the greatest Confidence propose thee as an Example to others.

6. Nor do I only recommend to you (my *Hearers*,) his great Modesty and almost single Humility, but in the very first place I commend that Custom of *Reciting*. O very excellent Usage, and to be infinitely desired in this our Scribbling Age! Both the Learned and Unlearned Write on and on, And an Unrestrain'd Lust of Desflouring and Defiling Paper Reigns every where, and this is the cause why so many, feeble, dry, jejune, undigested, begun rather than finished Pieces, are so frequently thrust out into the World; O that therefore this Ancient Custom of reciting at least privately and to our Friends could be brought into

Lip. Ep. 48. use again! how useful would it be to restrain
Con. 2. ad Belg. the over hasty, and desolute Wits of some, and to direct others? How desirable and acceptable would it seem to wise men, to see the Writings of Learned Men which were designed for the Press, submitted first to the Judgments and Senses of Wise and Good

Amb. Ep. 1.6. Ep. 40. Men. For you shall rarely find a Man who is
Ad Sabidum. not deceived by his own Writings, (they are the words of St. Ambrose,) they pass by him with many faults unperceived, and as deformed Children are yet dear to their own Parents, so undecent Discourses please their Writers.

This

the Introductory Oration.

This Custom then without Question; of *Pliny* which I am now imitating, and not only idly commending, would be very acceptable to all wise Men.

7. But it may be objected, this will look like Ostentation to many, and an Affectation of a little vain empty Glory ambitiously courted. I say it is nothing less; for it is rather Modesty, Prudence, an humble Esteem of a Man's self, and the avoiding boldness and boasting as detestable. For, therefore does a Man recite his Writings, or submit them to be read by others, that he may know their Judgments, and hear the truth concerning them, that if any thing has slip'd him he may amend it, if any thing be obscure, he may illustrate and clear it, if any thing is not true he may correct it, according to the old Proverb, *Recitations pro Theodice Amendments*. Will you therefore a phrast. while hear *Pliny* Discoursing at once the Causes and Advantages of publick Recitations? In his Epistle to *Ariston*, lib. 5. Ep. 3. I follow (saith he) these Reasons for reciting: First, He that recites reflects somewhat more sharply upon his own Writings, out of Reverence to his Hearers. Secondly, That he may determine what he doubts of by their Advice and Counsel; And though he is not inform'd what they think of him, yet he may observe it by their Countenances, their Eyes, their Nods, their Whispers or Murmurs, their Silence, which by Notices that are not obscure discover Judgment from affection, and so it may happen

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if

The Antelogium; or,

*if he be heeded, that I have changed some things upon the judgment of some who were present, who said nothing to me. You see (my Hearers) what were Pliny's causes for reciting: and it is very apparent thereby, that there were many Advantages gain'd by it. Now if the Writers of our Age would for the same reasons reduce it into use again, who could blame them for it? Who could accuse them of an ambitious Vanity? What if *M. Cato's* Cavillers should infect him who will allow nothing to be well done or said by others, which they will not presume to dress over again? What if they will not fear to spend freely their Conjectures, and to guess as readily, as injuriously, at the meaning of another? Wise Men will, without concern, suffer their malignant, rash conjectures to run by them, and pleasantly acquiesce in the rewards of a good Conscience. And I will freely grant, that this usage has been taken up heretofore by some Ambitious Vain-glorious Men, who made the Noise of the Rabble, the End of their Actions, and courted the popular Breath, Hunting after the great, but indiscreet Acclamations of the *Little Folk*; O Wisely! *Euge*! Well! Pleasantly! and such like silly Exclamations, by their Recitations. O silly, vain, foolish Fellows! O the miserable Slaves of Glory! I hope our times afford Men of more Wit, and of more generous Minds; they know that it is the least part of a wise Man's care to Sail by the Card of Fame and Opinion.*

Opinion. *A wise Man* (saith a Noble Greek Author) *neither Speaks nor Acts any thing for Repute only.* Our desire then is, that he that recites any thing, or commits it to another to be perused, should propose to himself a better End, and a more Noble Design; that is, that whatever he intends to publish for the Advancement of Learning, might by these means come forth the more Correct, Polite, and Probable; for, this was the end of the Great *Secundus*, not that he might hear his Works Applauded while he recited them, but that they might then be Commended when they come to be read. And yet (nor will I dissemble it) the Reply of the Satyrist does not displease us;

*Non ego dum recito, si forte quid Aptum exit
Laudari metuum, neq enim mihi Cornea fibra est,
Sed rasti finemque extremumque esse recuso
Eugenum & Belli.*

Perf. 34.1.

If whilst I read some things seem to excel,
I fear not praise, but rather like it well,
I have no senseless callous heart, and yet
I cannot yield your Acclamations great
Enough to be the utmost bounding line
Of what is true, or my supreme design.

8. And now (*my Hearers*) as to what concerns my self, if I will Administer well the affairs of my own *Province*, if in it I seek to do the greatest good I can, as I profess that is my greatest wish, who is there amongst you (if he be not a meer *Novice*, and

utterly ignorant of these Studies,) who does not know that there lies upon me an indispensable obligation of reciting, and repeating some things over and over again, as the occasions of my Auditory require, which daily changeth; and by new Succession and Vicissitudes is every day renewed? Especially when *Hearers* come who have great need; or rather are under an absolute necessity of having the things I have now in hand taught them.

9. Some other may possibly object it is in vain to delay us with a Recitation, if at last you intend to publish these Discourses, which every Man may then read with more Attention in the Quietness of Retirement: but I reply (as I have said before) that I recite them that they may come out the more Perfect and Correct: And I have also another Reason for it, and that of no less moment. The Rules of all Arts and Disciplines, as all grant, are more happily instill'd by the mouth of a *Teacher* than they are drawn out of Books; and why then should not we conceive the same may hold true concerning the Rules of Reading History? I am sure this was the opinion of the often cited *Pliny*; for, writing to his Nephew, thus he tells him, *You will say I have several not less Elegant discourses which I can read; it may be so. But then you will never want an opportunity to read them, but you may for hearing; besides, as it is commonly said, the living Voice does most affect us, for*

Lib. 2.

Ep. 3.

though

though what a Man reads he attends more Accurately to, yet those things we hear sink deeper, which the very Pronunciation, Countenance, Habit, and Carriage or Behaviour of the Speaker, Stamps, and Prints upon our Minds. And St. Hierome in an Epistle to Paulina saith, The living Voice hath somewhat of a secret energy or power, and transfusing it self from the mouth of the Author penetrates the Ears of the Disciple with a stranger sound. And therefore Fabius Quintilianus, one of the greatest Masters of the Art of Rhetorick, gives this as a Rule for the forming a good Orator. *Let the Master (saith he) every day speak himself something, yea many things, which the Scholars may repeat after him amongst themselves; for though he may supply them with examples enough out of Books, yet that (as it is call'd) Living Voice affords more Nourishment, and above all others the Masters, from whom the Scholars, if they be rightly disposed, must needs have a great both Love and Reverence.* Nor was the great Orator M. Tully of another opinion, for in his perfect Orator he thus plainly delivers himself; *Books (saith he) seem to want that Spirit and Life which makes things seem greater when they are spoken, than when the same things are only read, and from hence came* Val. Max. Lib. 8. c. 10 *that saying, in reading Demosthenes the greatest thing is wanting, the Orator himself, being read, and not heard, and with this that of Horace agrees where with great facetiousness and pleasantry he Ridicules the*

Epicurean who had improved *Catius* in the
Kitchin Arts.

Lib. 3.

Sat. 4.

Transcri-

bed from

M. Creech

his *Elegant*

Version.

Learn'd *Catius* by the Gods I ask this Boon
Where e'er you go, Sir, I must have it done,
Pray bring me to this copious Spring of
Truth.

That I may hear it drop from his own mouth
For though you talk, as if you understood
His Precepts well, and know the Rules for
Food,

Yet from your Lips I'm sure they can't be
known

So well as if I heard them from his own;
Besides to see the figure of the Man
Would please me much, pray show me
you can,

A Sweet with which blest you are almost
Cloy'd,

And do not value, cause so oft enjoy'd:
But eager I to unknown Fountains press,
To draw from thence the Rules of Happi-
ness.

10. Things standing thus (*my Hearers*)
what hinderance remains that we may not
cheerfully prepare our selves for the design-
ed Work? which having thus bespoke your
affections, we will begin forthwith in the
next Lecture, and in the mean time lest
whilst we are to discourse concerning the
Order and Method of Reading Histories, we
should break the Rules of *Method*, if our
younger Hearers (for whose sake this Task

is undertaken) be not told what Histories we mean, we think it now worth our while to premise first the Definition, and then the Division of Histories, and then briefly to explain them, that by this means we may open a more clear passage to the bringing our designed Undertaking to its end. The Definition then which we formerly made, and which I will still stand by in this.

History is the Register and Explication of particular Affairs, undertaken to the end that the memory of them may be preserved, and so Universals may be the more evidently confirm'd, by which we may be instructed how to live well and happily. I say first then, that it is a Register and Explication, because we are to discourse of it as it may be read, so that Recording and Explaining are the *Genus*, for the *Object* or Matter I put *particular Affairs*, that is publick or private Actions worthy of the Memory of Men. I assign a manifold *End*, that the Memory of particular Actions may be preserved, and also that out of Particulars, general Precepts may be deduced, and confirmed: and lastly, that by these we may be the more instructed how to live well and happily, for this was the reason why *M. Tully* stil'd History the *Mistress of Life*, and to this relate those excellent words of *Livy* in the Preface to his History. *This is the most Healthful and Profitable attendant of the knowledge of History, that you may contemplate the instructions of variety of Examples united in one illustrious Monument,*
and

The Definition of History.

and from thence take out such things as are
useful to thee, or to thy Country, and then
thou mayest wisely consider that what has an
ill beginning will have an ill end, and so
avoid it.

II. According to this our Definition, we
subjoyn our Divisions, which are not sub-
tile and exquisite (for such would be of no
use here,) but popular and common. I
know that History has been divided both by
the Ancients and some of the modern Wri-
ters into *Divine*, which treats of God and
Divine things, *Natural*, which treats of
Naturals and their causes, and *Humane Hi-
story*, which relates the Actions of Man as
living in Society; and our definition has
respect only to the latter; and this again
we subdivide into *Political* or Civil and Ec-
clesiastical History, and again both these
into *General* and *Particular* Histories. The
Political or Civil History is that which ex-
plains the Rise or Beginning, Constitutions,
Increases, Changes and Affairs of Empires,
Common-wealths and Cities. *Ecclesiastical*
History is that which principally describes
the Affairs of the Church, though at the
same time the Transactions of Monarchs
and Kingdoms are also inserted. *Univer-
sal* either Civil or Ecclesiastical History is
that which contains the Actions of all, or
at least many, and those the most considera-
ble People. Common-wealths of Churches,
for many Ages; the *Particular* History is
that which comprehends the Affairs of any
one

the People, City or Common-wealth, or of one particular Church. *This our Method is The Scope.* intended to describe the distinct and regular way of Reading all these in their due Order. There is another division of History, which offers it self to our Consideration, and is especially worth the observation of Youths, which is taken from the Circumstances and Modes of Relating or Explaining things: as of Histories some are call'd *Chronicles*, which are those that chiefly take notice of the times in which Actions are done; others are call'd *Lives*, which describe the Persons of particular Men, and their Actions and Manners; others are call'd *Relations*, or *Narratives*, whose chief business is to relate faithfully and clearly the memorable Actions of particular Men, or any particular Affairs of Communities. As to the first of these Heads, all Histories do or at least ought to note the time in which Actions happen, for every Relation is obscure, and like a Fable without the Addition of the time in which it falls, and yet all do not observe the same Intervals of time, nor keep the same Order in Relating, and this produces variety of *Chronicles*, from whence has sprung the various Denominations of *Annals*, *Fasts*, *Ephemerides* or *Diaries*, (a) *Menologies*, (b) *Bimestrials*, (c) *Trimestrials*, (d) *Semestrials*, (e) *Decads* and (f) *Centuries*, of all which we have largely discoursed in our Preliminaries of History.

(a) Monthly Accounts, such as that lately began under the title of *the History of the Empire*. (b) Two months. (c) Three months. (d) half a year. (e) Accounts of 10 years. (f) 100 years.

The

The Writers of that sort of History we call Chronicles, are, *Herodotus, Diodorus Siculus, Dionysius Halicarnassus, Justinus, T. Livius, Sabellicus*, and the like. The Writers of *Lives*, as is said, propose to themselves the representation of the Persons of single Men, and (which is worth your reflection,) to this sort belong mixt Actions, Publick, Private, Domestick and Civil, &c. In this Classis are *Suetonius, Plutarch, Cor. Tacitus, Dion Cassius, Emilii Probus*, and others to be placed. The Writers of Relations or Narratives, are Historians who endeavour to give full and continued Accounts of memorable Transactions and Affairs, such as *Xenophon's Expedition of Cyrus, Salustius his Conspiracy of Catalin, Halicarnassus his Embassies*, and the like. Concerning the Reading of all which you shall be further informed, with God's Assistance, in the ensuing Discourse.

THE
METHOD and ORDER
OF
Reading Histories.

Part the First.

S E C T. I.

Three things are required to the profitable Reading History, whereupon the three parts of this Discourse are propounded.

That the Reading of History may be attended with the most Advantageous Consequences, and afford the Student a good Reward for his labour, three things are insignally necessary. First, That the Order he observe be *Right* and *Constant*,

Constant that he be not confused, wandering and desultory in his Reading, Secondly, That he have a clear and good Judgment, that he may with dexterity apprehend what he reads, and well discern what is to be selected. Thirdly, There ought to be employed a diligent and exact industry, that gathering Stores of all sorts, they may be regularly disposed as it were in a Granary; we design therefore to divide this *dissertation* into three general Parts: The first of which shall contain the principal Authors which are to be read, and shall also shew the Order in which they are to be read; the second shall teach who is to be esteem'd a competent, well qualified Reader of History; the third shall shew an excellent way of gathering the fruits of History, and explain the Order and Method of disposing them into Cells or Store-houses.

SECT.

S E C T. II.

What Series of Histories is to be observed, and how to be ordered; the great Intervals of time to be observed; an Epocha or Æra, what it is; how many there is; the Floods or Inundations, in what times they happened; the Obscure and Fabulous Intervals or Periods of time, the Olympiads or Historical interval.

AS to the first of these, such a Chain, Series or Succession of Authors is to be observed in reading, as may exactly imitate the Intervals of times, and the great and general Monarchies. The Intervals or Periods of times as they relate to History, and the memory of Affairs, as *Censorinus De Natali* observes out of *Varro*, are three, the first *die Varro.* from the beginning of Mankind to the first *cap. 21.* Flood, which, saith he, for the ignorance of the things that were done in it is called the obscure Period; the second is from the first Flood to the first Olympiad, in which because many things are fabulously related, it is call'd the *Mythick* or fabulous Interval; the third is from the first Olympiad to our times, by which he means the times of the *Cæsars*, which is call'd the *Historick Æra*, because the things which have been done in it are contained in true Histories. These great Intervals (as you will see,) are divided or distinguished by several *Epochas*. Now an *Epocha* is some illustrious beginning
in

in time from whence we number the following times, and we observe two sorts of *Epochas*, the *Ecclesiastical* and the *Civil*, the first of these are used in the *Sacred Scriptures* and Church History, such as are these which follow, from the beginning of the World or the Creation, from the Inundation or Flood, from the building of the Tower of *Babel* or the confusion of Tongues, from the going out of *Egypt*, and the like: these that follow are frequently read in *Prophane Histories*, or Heathen Authors, from the destruction of *Troy*, from the first *Olympiad*, from the Expedition of *Cyrus*, from the Passage of *Xerxes*, &c. So in this place of *Censorinus*, from the beginning of Mankind or the Creation of the World to the *Deluge*, and it is remarkable he styles it the first Flood, for History preserves the memory of three great Floods or *Deluges*. The first was the *Universal Deluge* in the time of the Patriarch *Noah*, of which *Moses* writes in the Holy Scriptures, which

Oros. l. 1. 1. fell in the year of the World, 1656. The
c. 7. Second was that of *Ogyges* in *Achaia*, which destroyed almost all that Province, and because it happen'd in the time of *Ogyges*, who was then the Founder and King of *Elusina*, he gave Name to the time and place of it. According to *Orosius*, this fell in the year of the World 2185, in the days of the Patriarch *Jacob*. The third was the *Ducalcan* Inundation, from him so call'd, in whose time an Inundation (they are the words of *Orosius*.)

Orosius,) of Waters consumed the greatest part Lib. 1. c. 6.
of the People of Thessalia, very few escaping
by the refuge of the Mountains, and especially
in Mount Parnassus, about which Ducaleon's
Kingdom lay, who entertaining them that fled
to him in Boats, preserved and fed them, upon
the two heads of Parnassus, upon which ac-
count he is call'd the Repairer of Mankind; Aug. de
this Deluge fell in the year of the World C.D. 1. 18.
2437, in the time of Cecrops King of the Athenians, and about 15 years before the
going of the Children of Israel out of Egypt. I follow the Computation of Scaliger, which I desire the Reader would observe once for all.

2. That first Interval which to Varro (though a most Learned Man) seem'd Obscure, all Night, to us Christians is full of Light, and by the Assistance of the Holy Scriptures, more Bright than the Meridian Sun, and we know it contains 1656 years, the History of which we have delivered by Moses in a most brief Compendium, in the first six Chapters of Genesis, nor is there any thing to be found concerning those things that passed before the Deluge, in all the Monuments of Learning that are extant, or can be found, but only here.

3. The Second Interval from the Deluge to the first Olympiad, (that is to the first Exercise which every fourth year was Celebrated by the Grecians in honour of

† These Exercises were instituted by Hercules, and revived by Iphicus, A. M. 3174, and from this year the Olympiads or Circle of 4 years are numbered.

D

Jupiter

Jupiter Olympius, and falls in with the XXXIV or XXXV year of the Reign of *Uzziah* King of *Judah*, contains one thousand five hundred and eighteen years, that is from the year of the World 1656, to the year of the World 3174. And this is call'd by *Varro*, and not without just cause, the *Mythick* or fabulous Interval, because to it belong almost all the Arguments or Subjects of the Poetick Fables. For although there are some Relations extant in the Greek Poems and Historians, which are a little more antient than the first *Olympiad*, such as the *Trojan War*, the Expedition of the *Argonauts*, the Histories of *Perseus*, *Oedipus*, *Hercules*, *Theseus*, and some others, which for the most part are comprehended by *Ovid* in his † *Chronicle*; yet in truth, as *Africanus* saith, all is full of Confusion, and Disagreement, and wants the distinction of years, nor is there any thing worth the taking notice of, in all the *Grecian* Monuments, which happened in all this long Interval, which passed betwixt the *Trojan War*, and the first *Olympiad* consisting of CCCC years, and much less is there any thing before the *Trojan War* worthy of Regard. Hence *Justin Martyr* in his Oration to the *Grecians* thus bespeaks them, *You ought to know that nothing is exactly written by the Grecians before the first Olympiad*, and *Ensebius* in his *de preparatione Evangelii*, Chapter the 10th, *Till the Olympiad there is nothing of any Certainty written by*

† *Metamorphosis.*

be Grecians, but every thing is confused, nor
 efore that time do they at all agree amongst
 themselves. Yet nevertheless, we Christians
 have a certain History of all this *Fabulous*
Interval, and (in what relates to the Church)
 large enough, and very clear, written by
Moses, and the *Prophets*, those Pen-men of
 the *Holy Ghost*, wherein many things are in-
 termixt, concerning the Empires and King-
 doms of the Nations, and their Actions, by
 the Veracity of which those Accounts we
 met with in Prophane and Fabulous Writers
 are to be Examined.

4. To go on, the third Interval, (which
Varro and *Censorinus* will allow to be the
 only, sole, Historical Period,) from the first
Olympiad, to the times of *Censorinus*, (who
 writ about the year of our Lord 240. from
 the building of *Rome* 991. as he saith him-
 self, *Chap. XXI.*) comprehends above 1040.
 to which belongs the whole Series of antient
 prophane Story, which we have now Extant
 perfect, and distinguished by any certain
 Notation of times.

S E C T. III.

The Series and Succession of the Great Empires said to be fatal, it is proved there were Eminentlly four; that of the Medes and Persians asserted to but one Empire. Every one of them foretold by the Prophets; the Appellation Great Monarchies cavilled at is vain, by Bodinus the Roman, the biggest Empire.

NOW since the four Great Monarchies or Empires, which (as much as may be known) are the Greatest, and Successively followed each other, that ever were amongst Men, do all fall in that period of times, which contains the Mythick and Historical Intervals, which in their times Reigned over the greatest part of the Earth, and under which the far greatest part of what is contain'd in History was transacted. May I propose the Order and Succession of these great Empires? *Amilius Sura* an unknown Person to me shall do it for me, who is by *Vellejus Paternulus*, Lib. I. c. 6. thus represented, *The Assyrians* (saith he) *were the first of all Nations who attained a general Empire, then the Medes, and then the Persians, and then the Macedonians; after which Philippus and Antiochus, two Kings descended from the Macedonians, not long after the Ruin of Carthage, being Conquered, the great Empire or Monarchy, was trans-*

ferr'd

ferr'd to the People of Rome. This very Succession of the four Monarchies, seems asserted by *Arrianus Nicomedensis*, to be by a fatal Decree disposed in this Order; the Lib. 2. de Empire of Asia was (saith he) to be taken Exp. Alex. from the Persians by the Macedonians, as the Persians had before Ravished it from the Medes, and the Medes from the Assyrians, and the same order is observed by *Claudian* the Poet;

Sic Medus ademit
Assyrio, Modòque tulit moderamina Perses;
Subjecit Persen Macedo cessurus & ipse
Romanis, Hac Auguriis firmata Sibylla.

De Land.
Stilic. l. 3.

So the Mede pluckt from off his Ancient Throne

The Assyrian Prince at first, but left his own
At last to the fierce Persian, whose hard fate

It was to leave a Grecian Prince his State.
Proud Greece yields too to the Italic Swords
Which Changes verify'd Sibylla's Words.

Dionysius Halicarnassus also in his Proem of the Roman Antiquities, observes the very selfsame Succession of the great Empires, where he compares them one with another, and does prefer the Roman Empire as very much above them all.

2. But here, by the way, let us observe, that though *Emilius Sura*, *Arrianus*, *Dionysius Halicarnassus*, and very many other

Authors of Antiquity, do reckon the Empire of the *Medes* for one of the Monarchies distinct from the rest; yet we are taught by the Scriptures, that the Empire of the *Medes* and *Persians* was but one: Especially when they had taken the Empire from the *Assyrians*. And therefore there was but four illustrious and very great Monarchies, which are commonly observed to have been the irreconcilable Enemies of the Antient Church, which were represented to *Daniel* the Prophet, in a Vision by four Beasts; to *Zechary*, by four Chariots; and to *Nabuchodonosor*, by a vast Image made up of four several sorts of Materials, as the Holy Scriptures testify; for so the Antient Fathers, and most of the latter Interpreters understand those Prophecies. Omitting then the Modern Expositors, three of the more Ancient will be sufficient to prove, that heretofore, for many Ages it has been a received Opinion, that the four great Monarchies were designed by the said three Visions. First, *Isidorus Pelusiota* Lib. 1. Ep. 218. above Twelve Hundred Years since, interpreted the Vision of the four Beasts thus. That Divine Person Daniel in the famous and celebrated Vision, compared the several Kingdoms of the *Assyrians*, *Medes* and *Macedonians*, as consisting of the same sort of Men, and each of them of a distinct Nation, to a several Beast, that is, one of them to a Bear, another to a Lioness, and the third to a Libard. But the fourth Vision, the

is the terrible Beast, (which brought with it a vast Amazement,) having Iron Teeth, and being arm'd with Nails of Brass, devouring, grinding, and trampling under foot, not resembling any Animal, did perspicuously represent the Roman Empire, as being compact or made up of all the Nations and Tribes, and in its self furnished with all Strength and Glory: Nor did the Prophet think it fit to express that Principality by one Name, which was to extend the Yoke of its Power to all, and at the time of our Lord's Incarnation, was arrived at an infinite Empire. Thus far the Pelusiot of the four Beasts; and St. Hierome who was a little more ancient than the Pelusiot applies the Vision of Zechary's four Chariots to the same purpose, In the first Chariot saith he were Red Horses, Sanguinary and Bloody, and terrible as Babylonian Cruelty; in the second Chariot were Black Horses, representing the Empire of the Medes and Persians; in the third Chariot were White Horses, These were the Macedonians, under a King of which Race the Victory of the Maccabees, of whom we read, was; in the fourth Chariot were Horses of divers Colours, of great Strength; for we know that of the Roman Kings, some were merciful to the Jews, as Cajus Cæsar, Augustus and Claudian, others were Persecutors and terrible, as Caligula, Nero, and Vespasian. Thus far St. Hierome of Zechary's Chariots. To conclude, the stupendous Coloss in the very Explication of Daniel, which

appeared to *Nabuchodonosor*, signifies the IV Kingdoms. But the blessed *Sulpitius* does Elegantly unfold and apply it, and affirms that the IV Monarchies we have mentioned, were foretold by it. *According to the Interpretation of the Prophet*, (saith he) Lib. 2. *The Image which was seen carries the Figure of the World, the Head of Gold was the Empire of the Chaldeans, for we have been informed that was the first and Richest; the Breast and Arms of Silver foretold the second Kingdom, for Cyrus Conquering the Chaldeans and Medes, transferr'd the Empire to the Persians; in the Belly of Brass was the third portend'd, and we see the prediction fulfill'd; for Alexander the Great snatching the Empire from the Persians, brought it over to the Macedonians; by the Thighs and Legs of Iron the fourth, that is the Roman is understood, which was stronger than any of the Monarchies that went before it, but the Feet part Iron and part of Pottery Clay, foretel that this Kingdom shall be divided, so as they shall never Unite, which is also come to pass.*

3. We have exprest this somewhat too much at large, which yet we could not decline the Fallacy of *John Bodinus* a very Learned Man, having Extorted it from us, who in his Book *de Methodo*, cap. 7. affirms, That the famous division of the Kingdoms of the old World into IV Monarchies, was built upon the Modern Authority, and insipid Conceit of some late Writers.

But

But from what has been said, it clearly appears to us on the contrary, that these IV great Empires were anciently observed and designed; of which two flourished successively in *Asia*, and are therefore call'd the *Asiatick*, and for the same reason the two others are call'd the *European*, which succeeded in *Europe*. *Vellejus* also, in the place I have cited above, seems to me to prove and confirm both these Names, and several Successions of the great Empires, In the following times (saith he) the Empire *Lib. I. c. 6.* of *Asia* was translated from the *Assyrians*, who had held it a thousand and seven hundred years, to the *Medes*; but the truth is, it is not worth our while to contend any longer, about either the Names or the Distinctions of the *Monarchies*. In short then I say that it is most certainly true, and uncontestably known to all Antiquity, that the *Assyrians* and *Chaldeans* first, and after them the *Medes* and *Persians*, did heretofore Rule over so great a part of *Asia*, that they might well be call'd the Supreme Monarchs of the World (as it was then Peopled,) and the same may be said of the *Grecians* in their times, and much more of the *Romans*, by whom if not the greatest, yet certainly the best part, not only of *Asia*, but also of *Europe* and *Africa* was Conquered, as Histories inform us, which made *Polybius* thus express himself, The *Romans* having forced not only some considerable Parts, but almost the whole inhabited World,

World, to submit to their Authority, and Empire, have raised their Greatness to such a prodigious height, that the present Age may very rationally extol their Happiness, but no succeeding Ages will ever be able to excel them.

S E C T. IV.

The Rise and Duration of the Assyrio-Chaldean Empire, and also of the Medio-Perfian, then of the Grecian, and lastly the beginning of the Roman Empire before Julius Cæsar, how many years betwixt that and the times of Charles the Great, and from thence to Charles the Fifth.

BUT to go on, that first *Assyrio-Chaldean* Empire, (for so I am inclin'd to call it,) was begun by *Nimrod*, (who is by some others call'd *Belus*,) in the year of the World 1717 or thereabouts; it continued a very long time, that is, almost one thousand and seven hundred years, for this Empire lasted almost the whole time of *Censorinus* his second Interval, and after that too it ran out into the third (*the Historick*) Interval 238 years. It is true, as the Learned *Scaliger* has observed, it was not always in the same State of Power and Greatness, but at times was broken and diminished. For in the beginning it was of a vast Extent, but afterwards the Nations that were sub-
ject

*Can. 152-
gog. lib. 3.
p. 315.*

ject to it, made defections till it was torn in several Shreds or Parcels, the Kings of *Assyria* giving up themselves to Luxury, and thinking of nothing less than Arms and the preservation of their Kingdom; but notwithstanding, from the first Foundation of it to the taking of *Babylon* by *Cyrus*, when it was transferred to the *Medes* and *Persians*, there passed almost 1700 years. For though *Justinus*, and *Georgius Monachus* affirm, the *Assyrians* were Masters of the World but One thousand and three hundred years, the latter 1060 years, and *Diodorus Siculus* 1400 years. Yet I suppose they are to be understood of the time in which the Posterity of *Nimrod* or *Ninus* Reigned, who laid the Foundations of that Empire *A. M.* 1717. and particularly of *Sardanapalus*, who (according to *Vellejus*) was the last that Reigned of XXXIII Descents, in which till then the Son had succeeded his Father. But *Phul Belocnus* and his Posterity first, and then *Merodach Baldan* and his Progeny, followed the Family of *Ninus*, and kept up that Monarchy in the *Assyrian* Nation to *Baltazar*, who was the last of their Kings, and perished when *Babylon* was taken by *Cyrus*, for so *Fuencius*, *Reinerus Reineccius*, *Viginerius*, and others, do seem to collect out of Scripture. But *Josephus Scaliger*, *Dionys. Petavins*, *Jaco. Cappelus*, and others, contend against this, and endeavour to prove, out of *Berosus*, *Me-gasthenes*, and *Ptolemy*, that the Death of

Baltazar

Baltazar by the Treachery of his own Servants, whom he had enraged against him by his ill Nature, happened about Seventeen years before the taking of *Babylon* by *Cyrus*. So he being slain in the 55th. Olympiad, one *Nabonidus* by Nation a *Mede*, (call'd by *Daniel Darius* the *Mede*,) by the common consent of the Conspirators Succeeded him, and he by the chance of War, being overcome by *Cyrus*, King of *Persia*, in the XVII. year of his Reign, and *Babylon* taken, had his Life and the Government of *Cymania* given him, and so the Empire was translated to the *Persians*, in the Second year of the 60 Olympiad, and *A. M.* 3412.

2. It is not therefore difficult from what has been said, to shew that the *Assyrio Chaldean Monarchy* from its first Rise to that Period we have given it, lasted almost 1700 years, which may also be confirm'd by what *Calisthenes*, the Scholar of *Aristotle*, is said to have related, for he following *Alexander the Great* in his *Asiatick Expedition*, upon the request of his Master, after *Babylon* was taken, diligently inquired of those who were skilful in the *Babylonish Antiquities*, concerning their Astronomical Observations, the Successions of the Kings of that most Antient *Monarchy*, and of the number of their years, and whatever *Chaldean Antiquities*, or Astronomical Observations he could get, he sent them into *Greece*, which *Simplicius* somewhere avers contained 1903 years.

3. The

3. The second Empire call'd the *Medio-Perfick*, is said to have lasted from the taking of *Babylon* by *Cyrus*, to the taking the same City by *Alexander the Macedonian*, (*Darius Codomannus* the tenth and last King of the *Persians*, being Conquer'd) not above 210 years, for *Alexander* entered *Babylon* in the III Year of the 112 Olympiad, A. M. 3620.

4. The third Monarchy call'd the *Grecian*, and begun by *Alexander the Great* after the Conquest of *Darius*, is thought to have lasted at *Persens*, the Son of *Philip the Second* King of *Macedonia*, who was overcome by *Paulus Emilius*, and his Kingdom reduced into a *Roman Province*, which space of time comprehends somewhat more than Two hundred and sixty years, for *Persens* was overcome, taken, and led in Triumph to *Rome* by *Paulus Emilius*, in the year of the Building of *Rome* 586. A. M. 3782. and about that time it was that the *Roman* Empire attained that so much admired Greatness, which *Polybius* hath so much extoll'd in the former Section, which yet afterwards encreased, but from this time was esteem'd the IV Monarchy; for to this time that *Emilius Sura*, (whom we have cited from *Paterculus*,) in plain words refers the beginning of its Empire; Two Kings, *Perseus* and *Antiochus*, being overcome, the Empire of the World (saith he) was translated to the Romans, which *Polybius* also avers Lib. 3. almost in the same words, the Romans 159, 160. having

Lib. 1. c. 7.

Lib. 3.
p. 160.Chron. 1. 3.
p. 146.

having Conquered the Kingdom of Macedonia, brought the World under their Dominion, yea as the same Polybius acquaints us, the Nations submitted in great Numbers to them, and made them the Arbitrators of Peace and War betwixt themselves, which Florus also confirms, for from henceforth (saith he) the Kings of the World, and the Captains, People, and Nations, sought Protection from this City. And again Polybius: Now it was confess'd by all, necessity extorting from them this Declaration, that the Romans must for the future, be obeyed, and their Commands submitted to. To conclude, Daniel the Prophet states here the beginning of the IVth Monarchy, if the Learned Melancthon thinks right, whose words are these, When Daniel names, and depaints, the IVth Monarchy, he does not begin it only from Julius Cæsar, and Augustus, but includes the time in which the City of Rome was possess'd of the Empire of the World, even before their Civil Wars began. And therefore, if from hence we compute the time of its duration, there is to the time of Julius Cæsar 118 years, from thence to Constantine the Great 356 years, from thence to Augustulus, who was forced by Odacrus King of the Heruli to resign the Empire, are above 170 years, and from thence to Charles the Great 325 years; so that from the Conquest of Macedonia to Charles the Great are 978 years, and from thence to Charles the Fifth are 720 years, so that from the Overthrow of Persens,

Perseus, to the Reign of *Charles the Fifth* there is in all 1688 years.

S E C T. V.

*Why these Four were call'd by way of Eminence
the Monarchies.*

I Am not ignorant that many other Dynasties, Kingdoms, Empires and Common-wealths, here and there flourished in the World, during the times of the three first *Monarchies*, but especially in the Ages of the first and second, as for Example, that of the *Egyptians*, *Cicyonians*, *Spartans* and *Aethiopians*, and others, frequent mention of which is made in ancient Historians, and we read that some of them had some times vast Dominions, as *Sesostris* King of *Egypt*.

Venit ad occasum mundique extrema Sesostris Luc. l. 10
Et Pharios currus Regnum cervicibus egit.

Who saw the Western Shoars the bound of things,
And drove his Char'ots o'er the Necks of Kings.

As *Lucan* sings, and *Justin* saith *Vexoris* L. 15.
King of *Egypt*, extended his Empire to
Pontus; *Strabo* saith too that *Trarchon* the
Aethiopian

L. 6. c. 29. *Æthiopian* led an Army into *Europe*; and *Pliny* writes that the *Æthiopians* were great and powerful, to the times of the *Trojan Wars*, and the Reign of *Memnon*, yet that the said IV *Monarchies* did much excell all these, is too well known to need any proof, for it is to be observed, that we do not call these the IV great *Monarchies*, as if they included all other Regions and Nations, but because they were Masters of a great part of the World, and had so much power, that they could easily Curb and give Laws to all other Princes; For therefore did God erect *Monarchies* in the World, that Men might be Governed, by Laws, Justice, and a good Discipline, as *Melancthon* observes.

Chron. l. 1.
p. 10.

S E C T. VI.

How the Reading of History is to be begun, good Epitomes not to be Condemn'd. Synopsis of Histories, Chronologers, some other Compendiums commended by Name. What Authors are principally to be consulted, as to Universal History. Rawleigh one of the best, but the History of the Bible is the most Ancient, and first of all to be Read.

Wherefore if any Man desires to run over with Advantage the History of these Monarchies or Empires, and in them

them the History of the World; I would advise him to begin with some short *Compendium*, Chronology, or Synopsis, before he enter that vast Ocean, because he may by that means learn at once the series of Times and Ages, the Successions of Empires, and the greatest changes which have happened amongst Mankind, and so he may if he please, draw in his mind an Exemplar or Idea of the whole body of the universal History, which he may contemplate with ease as it were at once, and this too was the advice of *Lodovicus Vivis*. *At* Lib. 5. de trad. Di- scip.

first (saith he,) choice is to be made of some Author who begins with the remotest times, and brings down from thence, the chiefest heads of History in a constant thred to or near our times, for although in truth it cannot be denied that *Compendiums* have some times done much mischief in the World, and proved the ruin of some of the best ancient Authors, yet we will not therefore despise those *Epitomes* which are made with reasonable Abbreviations, if they render the way to an improvement plain and easie. Franken. Lib. 1. Inst. H. For Infants being led by the hand learn at first to go, so I would by all means persuade young men to begin the Study of History with *Epitomes* and short Histories, till the Foundations being well laid; in process of time they may approach, and try the very Fountains with good advantage. Beurerus. It will be therefore useful to begin with *Beurerus* his *Synopsis*, (the latter Editions

Sléidanus.
Ep. ad
Hen. Meibomium.

It's de for-
mand.
Stud.p. 37.

Reinerus
Reineccius.

J. Capellus.

tions of this Book in Latin have been Printed with the Names of all the Principal Historians added to the end of every Section, and it were very much to be wished that an English Version might be made by a good Pen with those Quotations and the Addition of such as have been since Published) or *Sléidan's Compendium* of the IV great *Monarchies*, which is written (as *Reineccius* expresseth himself concerning it) in an Elegant, Polite, manly Style, and which may well be thought to be of the number of those Books, which are attended with a long Liv'd *Genius* or, if he please, *Melancthon's Chronicle* which (as one *Stephanus* tells us,) *whoever has not tasted must be a mere Block, it being the most Learned and Elegant Epitome of the History of almost the whole World.* There are other Books of equal worth which may as justly be recommended to the Reader. As first, *Reinerus Reineccius* his *Syntagma* of those Families, which in the *Monarchies* have had the Government. A laborious, exquisite work, by which the Reader being led as it were by the hand into the pleasant Fields of History, shall perform his Journey with much the greater Ease, Pleasure and Happiness. I think also that *Jacobus Capellus*, his *Sacred and Exotick History*, adapted with great diligence to the order of times, (he being a Man of much Learning,) is by no means to be deprived of its deserved Commendation, it being worthy to be read seriously in the very first beginning

ning of the Study of History, and which I wish he had brought down to our times, for it ends with the Birth of *Augustus, A. V. C. 696*. But *Dionysius Petavius* a Jesuit, has lately writ an excellent piece of the same Nature, which he hath styl'd *Temporum Rationarium*, in which the Sacred and Prophane History of all time, from the Creation of the World, to the year of Christ 1632. is shortly brought down, and confirm'd with Chronological Proofs. Amongst the more famous Chronologers, if the Reader desires to perfect himself in Chronology, (which will be of Vast Advantage to him,) besides *Capellus* and *Petavius*, both which I rank in that order, he may read *Funccius*, *Buntingus*, *Helvicus* or *Sethus Calvitiinus*, who in a late Edition of his *Chronology*, has made use of so great an industry, that he has not omitted any thing, by which the true time of Histories may be exquisitely known. But then, if after these Chronologers, he is pleased to dwell a little longer on the *Universal History*, and to enlarge his prospect, *IUSTIN* may be read, which is thought to have flourish'd under the *Antonines*, about the year of Christ 140. Nor is there any one amongst the Latins, who has more Politely and Elegantly contracted the History of so many Emperors, for he Comprehends the Actions of almost all Nations, from *Ninus* to *Augustus*. Then may *Herodotus*, *Diodorus Siculus*, and *Polybius* follow, of all which we shall have

This is translated into English.

Funccius. Buntingus. Helvicus. Calvitiinus.

Justinus.

Voss. de Hist. cri. l. 2. c. 1.

Sir Wal-
ter Raw-
leigh.

V. Epist.
ded. lib. de
Ar. Hist.

occasion to speak more hereafter, and after these some of the Modern Writers may be read, amongst which, Sir Walter Rawleigh our Country-man deserves the first place, a Man of great Fame, and for his great both Valour and Prudence worthy of a better Fate. He has built up an Universal History, from the Creation of the World to the fall of the *Macedonian*, or III Monarchy out of the most approved Authors, which is written in English, with very great Judgment, in a perspicuous Method, and an elegant and masculine Style, and the incomparable *Gerardus Joannes Vossius*, some years since began an Universal History, of all the foregoing Ages and Nations, I heartily wish (my *Heaven*) that I may once see that Noble work, and enjoy it with you! For what can be expected from so great a Treasure of Antiquity and History, but what is most Excellent, and above the reach of the Wits, not only of this, but of many of the better Ages. But however, let the History of the Bible lead the way which is incontestably, not only the most antient, but the truest of all Histories; and to this tends the grave reprehension of *Carolus Sigonius*, of the common way of instituting, or entering upon the Study of Antiquity. In laying the Foundations of the knowledge of Ancient Times and things, as also in the beginning of almost all other Studies, I know not how we are carried away with the impetuous Torren

of an ill Custom, and generally commit a very great Error, by beginning with those Monuments in which the Acute Grecians, who were totally ignorant of the truth, have comprehended their Traditions of the false Gods, and the fictitious Actions of their feigned Heroes, which we can neither make any good use of, nor improve our selves thereby in the least in Piety; when, if there were any Sense that I may not say Prudence in us, we ought rather to begin with what is contain'd in the Holy Writings of the Hebrews, for if we search for the Origine of things, we can begin no higher than the Creation of the World, and the Formation of Man, which is there treated of; if we seek Truth, there is no where so much of it as here, where it is proclaimed by the Mouth of the Living God; if we seek grave things, what is more magnificent than these illustrious Monuments, in which the holy Commands of God, the saving Promises, the certain Oracles, and other helps to our Salvation, are comprehended? From whence can we derive more Excellent Examples of Vertue, or sharper detestations of Vices, or Actions worthy of Memory, than from these Monuments of the Hebrews? in which only it is apparently discovered, how much Mankind has been relieved by the powerful and present Assistance of God Almighty, in the Exercise of true Religion, or in the neglect of it, have been trodden down and ruin'd by his Anger.

Since the Death of our Author, there has a vast number of Excellent Books been published of the same sort with those mention'd in this VI Section. But none deserves a

Marshall.

greater regard, value, and esteem than that
 Published by our Learned Country-man
 Sir *John Marshall* Knight and Baronet, in
 the year 1672. in Folio, but since Re-
 printed in a smaller Volume beyond Sea.
 he styles it, *Cronicus Canon Aegyptiacus Ebrae-
 cus Graecus & Disquisitiones*. In it he has col-
 lected the Remains of all those dark times
 that flowed between the first Peopling of
 Egypt after the Flood, and the Death of
 Cyrus; beginning from the year of the
 World 1658, and continuing it to the year
 of the World 3418, or the LXII Olympiad.
 In which he hath with admirable Industry
 collected all the Fragments of the Antient
 Historians, and put them into an Exact and
 very Judicious Order; reconciled many
 things in those Antient Historians, which be-
 fore seem'd mere Fables, and illustrate
 them too with Learned Notes of his own.
 In short, it is a Work well worthy of the
 particular Esteem of all Learned Men, and
 much more known and valued abroad, than
 in *England*.

SECT.

S E C T. VII.

From whence the History of the Assyrio-Chaldean Monarchy is to be fetched. Of Berossus, Ctesias, and Megasthenes, and their supposititious Writings, in the defect of these we must have recourse to Josephus. The great loss in Diodorus Siculus to be supplied from elsewhere, especially out of Josephus, and the Prophetick History. Diogenes Laertius commended.

BUT now if you are pleased to descend to the several Empires, and to prosecute the Histories of them by parts, and in their Order, we have *Berosus*, *Ctesias*, and *Megasthenes*, who give an account of the Affairs of the *Assyrio-Chaldean* Monarchy. But did I say we have them? No, (which is a very great affliction to the Historians,) we have them not, we have some Fragments of *Ctesias*, which perhaps are not spurious, but then those concern the *Persian* Empire only, for whatever he writ concerning the *Chaldean* is lost. We have also some Shreds of *Megasthenes* too, and some Adulterated *Rhapsodies*, imposed upon the World by the *Viterbian* Monk, a deceitful Merchant, to which little Credit is to be given in the Opinion of very Learned Men; for as to *Ctesias*, this is the Opinion of *Josephus Scaliger*, a very great Philosopher. He is (saith he)

Berosus lived 250 years before Christ.
Ctesias 375.
Megasthenes, 290.

Ctesias,
Scaliger de Em. Temp.
a nouu.

a silly Greek, and so he may but contradict Herodotus, he cares not what he says; he has committed many Errors through Human Frailty, many wilfully out of Envy, and this appears clearly in Photius his *Parictina*. Ctesias flourished in the times of Cyrus junior, and being taken by Artaxerxes in a Battel, he was afterwards his Physician. And Strabo disputes the Fidelity of the very genuine History of Megasthenes, which he often cites, how much more reasonably then may Learned Men question the truth of that fictitious Piece which is ignorantly call'd by his Name, but it is really the work of Annias? He lived under Seleucus Nicator, as we are told by Clemens Alexandrinus, and that Impostor Annias. And most of the Learned suppose that the *Berosus* which goes abroad in the World is of the same Stamp. Will you please to hear what *Lodovicus Vivis* thinks of him, There is a small Book which is stil'd *Berosi Babylonii Antiquitates*, the *Antiquities of Berosus the Babylonian*, but it is a Figment that pleases unlearned idle Men very much, and of the same sort are Xenophon's *Æquivoca*, and the Fragments of Archilochus, Cato, Sempronius, and Fabius Pictor, which are patched together in the same Book by Annias Viterbiensis, and by his Additions rendered too much the more ridiculous; not but that there are in it some things that are true, for otherwise, the thing could never have look'd abroad, but yet the body of that History is fictitious,

Strabo,
l. 14.

Lib. 2.

Stron. l. 1.

De Tradend. disc.
lib. 5.

fictions, and none of his whose Name it bears,
 thus far the Learned *Vivis*. And therefore *Diodorus*
 he, and other Learned Men send us to *Jo-* *Siculus* li-
sephus, Justin the Epitomizer of *Trogus,* *ved sixty*
 and *Diodorus Siculus* his *Antiquities,* and well *years be-*
 we might be turn'd over to him, if he *fore Christ.*
 were intirely Extant, which some of the
 Ancients call'd simplicity the LIBRARY,
 and others the *Libraries*. And *Diodorus* ac-
 quaints us himself in the Preface to his
 History, what account he had given of an-
 tient times, his words are these; *Our first*
six Books give an account of what happened
before the Trojan War, and what is set forth
concerning those Ages in Fables, of which the
three first contain the Barbarous Story, and
the three latter the Grecian, and in the eleven
following Books, we deliver the History of what
passed throughout the World, to the Death of
Alexander the Great. Thus far the *Sicilian*.
 But, alas, the five Books which follow
 his fifth Book, (which he stiles *βίβλος*
νηπινην, the Book of Isles, because in it
 he treats of the Islands) are to the deplo-
 rable injury of ancient History, perished. For
 in them was contain'd all the *Oriental* An-
 tiquities, which might have afforded much
 light to the *Old Testament,* as the Learned
Josephus Scaliger observes. We should think
 this great loss the less if *Theopompus, Eu-*
phorus, Callisthenes Timans, and the rest
 from whom *Diodorus* had with incredible
 Industry compiled those five Books, were
 still Extant. Concerning which you may
 consult

Ad Euseb.
 1967.

Consult *Vossius* his Piece of the *Greek Historians*. We cannot deny but some have blamed the *Sicilian* for those five Books that are Extant, which we have recommended as first to be read, and amongst them *Lodovicus Vivis*, who admires how *Pliny* could say that *Diodorus* was the first of the *Grecians*, who left off Trifling, when (saith he,) there is nothing more Idle. But

Lib. 5. de
Trad. disc.
lib. 2. de
Caus. Corr.
Art.

we reply, that Learned *Censor* did not well consider that *Diodorus* himself owns, that the History of those times was mixt with many Fables, and delivered very variously by the Antients, but he was content to relate what seem'd most agreeable to Truth, and yet at last he did not desire they should be taken for solid Truths, but that he thought it was better to have the best knowledge we could of those Antient times, than to be altogether ignorant of them; as *Gerardus Joh. Vossius*, a Man of a piercing Judgment has well observed, in his second Book of the *Greek Historians*, Chapter the second: In the defect therefore of those Authors we have mentioned, and to repair as well as we may the loss sustain'd in the former Books of the *Sicilian*, helps are to be fetch'd in from *Eusebius* his *Chronicon*, where we shall find many Antiquities pointed at, from *Plutarch's Theseus*, *Licurgus* and *Solon*; from *Pausanias* his description of Antient *Greece*, from the first Book of *Orosius*, and especially from the *Prophetick History*, in which only are all those things that

Eusebii
Chronic.

that happened after the Death of *Sardanapalus*, which are of certain and undoubted Faith, to be found concerning the *Assyrians* and *Chaldeans*, even to the beginning of the *Medio-Persian* Empire, and a little farther, and no where else amongst the Antients, (if you except *Josephus* his *Antiquities*;) is there any thing to be found concerning these times, and the Jewish State then? For he indeed there treats of their State too, from the times in which the Scriptures end, to the XIII year of the Reign of *Domitianus Caesar*, and the LVI year of his own Life. But of *Josephus* we shall discourse more at large in *An. Cbr.* his proper place, there may also be many things worth the taking notice of, observed in *Diogenes Laertius* his *Lives* of the Philosophers, which will Embellish the History of the first Monarchy. Especially the History of the last Century of it; in which the VII Wise-men of *Greece* flourished, and that Famous Man *Pythagoras*, and many others, whose *Lives* *Laertius* wrote in that *Golden Book*, (as *H. Stephen*;) in that most useful Book, and more valuable than Gold, as the most Learned *Vossius* doubts not to call it. This Author in the year 1687 was Published in *English*, in a new Version done by several Hands. Sir *John Marsham* has collected all that is to be found of these times in the Piece cited above, Pag. 43, 44.

S E C T. VIII.

Where Herodotus began his History, and where he ended it; his Commendation, in what time he flourished; the rise of the Second Monarchy; the Contents of the several Books of Herodotus, why the Names of the Nine Muses were given them, from what Authors his History may be enriched and illustrated.

Herodotus.

Herodotus, the Father of the *Heathen History*, begins where the *Prophetick History*, ends; which is owing to the Goodness and Providence of God, that as it were in the self same moment, where the History of the *Bible* concludes, *Herodotus Halicarnassaus* should begin his. For, when the Prophets, in the Holy Scriptures, had related what seemed more worthy of the Care of the Holy Ghost, from the beginning of the World to *Cyrus*; *Herodotus* beginning with *Gyges* King of *Lydia*, Contemporary with *Hezekiah* and *Manassah* Kings of *Judah*, about the year of the World 3238. about CL years before *Cyrus* his Reign in *Persia*; immediately descends to *CYRUS* the Great Founder of the *Medio-Persian* Empire, and so deduceth the History of the *Medes* and *Persians* in a smooth Style, which flows like a quiet and pleasant River (as *Cicero* in his *Orator* expresses it well,) to the time of the wretched

wretched flight of *Xerxes* out of *Greece*. Which happened in the second year of the LXXV Olympiad, in the year of the World 3471, in which time *Herodotus* flourished, and lived to the beginning of the *Peloponnesian War*. Which *Dionysius* his Country-man relates in these words. *Herodotus Halicarnassæus being born a little before the Persian Expedition, lived till the Peloponnesian War*. That is, from the First year of the LXXIV Olympiad, to the Second year of the LXXXVII Olympiad, (for so the Great *Scaliger* computes his Age) making him to have Lived precisely the space of XIII Olympiads; that is, LII years. For so long Lived the sweetest Muse of *Jonica*, as he calls him; and then goes on thus. *He is the most antient Writer in Prose Animad. who is now Extant; the Treasury of the Grec. in Euseb. cian and Barbarian Antiquities, an Author Cbron. never to be out of the hands of the Learned, p. 97. nor so be touched by the half Learned, the Pedagogues and the Apes of Learning*. But however, *Herodotus* might live somewhat longer, yet it is sure he brought not his History beyond the times of *Xerxes*. He has contained in Nine Books, which he distinguished by the Names of the Nine Muses, a continued History of CCXXXIV years. Will you have the Contents of his several Books? I will give you them shortly. In his first Book, besides what he relates of *Gyges*, and the succeeding Kings of *Lydia* to *Crasus*; of the Antient *Jonia*; of the manners

Clio.

- manners of the *Persians*, *Babylonians* and some others: He gives an Elegant account of the Birth of *Cyrus*, the Author of the *Medio-Persian* Monarchy, and then of his Miraculous Preservation, of his Education and Actions. in his Second Book, he describes all *Egypt* to the Life, declares the Customs of the *Egyptians*, and Commemorates the Succession of their Kings. In his third Book, he weaves the History of *Cambyses*, and of *Smerdis* the *Mage*, which simulated *Cyrus*, and so Reigned VII Months, and Explicates the fraud; and the Discovery. Then he subjoyns the Election of *Darius Histaspis*, and then enumerates the Provinces of the *Persian* Empire, and gives an account of the taking of *Babylon*, by the faithful industry of *Zopirus*, in the praises of whom he ends it. In his fourth Book, he presents us with an exact Description of *Scythia*, to which he adds the unfortunate Expedition of *Darius* against the *Scythians*, and there we read the History of the *Myrians*, and the City of *Cyrene* built by them in *Libya*, and the Description of the People of those Countries. The fifth Book, contains the *Persian* Embassy to *Amyntas* King of *Macedonia*, and also the just Punishment of *Sisamnis* an unjust Judge; the Sedition of *Astrogoras* the *Milesian*, and his end; and then he shews what was the States of the Cities of *Athens*, *Lacedæmonium* and *Corinth*, in the time of *Darius Histaspis*. The sixth Book, describes the
- Euterpe.
- Thalia.
- Melpomene.
- Terpsichore.
- Erato.

the Ruin of the Seditious *Histians*; and then shews the Origine of the Kings of *Sparta*; and the preparations of War made by *Darius* against the *Grecians*, and the Fight at *Marathon* in which *Miltiades* bravely defeated the *Persians*. The seventh contains a most excellent Consultation, concerning the War with *Greece* held by *Xerxes*; and then represents his famous Expedition into *Greece*, and the Battel of *Thermopilas*. The eighth describes the Sea Fight at the Island of *Salaminc*. The ninth besides the punishment of one *Lycidas*, gives an account of two great Battles fought in one day, the one at *Plateas* in the dawn of the Morning, and the other at *Mysalen* a Promontory of *Asia* in the Evening; in both which the *Persians* were beaten, and at last totally Expell'd out of *Greece*. And in these nine Books you will find, besides the History of the *Medes* and *Persians*, the Histories also of the *Lydians*, *Ionians*, *Lycians*, *Egyptians*, *Minians*, *Grecians* and *Macedonians*, and of some other Nations; their Manners and Religions are also intermixt, and delivered with that Purity, Elegance, and sweetness of Style, that the *Muses* were by the Ancients feigned to have spoken by the mouth of *Heredotus*, and for this cause the Names of the *Muses* were put before these Books, not by the Author, but by some other persons, as some think. But the Learned *Vossius* (which I think fit to remark here

Polymnia.

Urania:

Calliope.

is

is of another opinion, and says, that he inscribed the Names of the IX *Muses* before his Books upon the same account, that the three Orations of Eschines were call'd the Graces, with relation both to their Number and the Delicateness of the Language, and the same Orators IX Epistles were also call'd by the Names of the *Muses*, as Photinus saith, Sect. LXI. But the same Learned Man (*Vossius*) goes on and asserts that it is apparent, that the Books of Herodotus were not so call'd by way of Apology for the falsehoods contained in them, as Lodovicus Vivis thought, as if by these Names the Reader were in the very entrance to be admonished, that some things in them were related with too much Liberty to delight the mind, which is allowed the *Muses*. For though Herodotus inserts some Narratives that are not much unlike Fables, yet the body of his History is compil'd with a rare Fidelity, and a diligent care of Truth. Concerning his other Narratives, he for the most part promiseth that he recites them not because he thought

I heartily wish we might once have a good *Version* of Herodotus, which though in French was never yet made English.

them true, but as he had receiv'd them from others, I ought (saith he) to unfold in my History what I have heard from others, but there is not the same necessity I should believe all relations alike, which I desire the Reader would once for all take notice of and remember throughout my History. And we may enlarge and confirm the History of these

these times of which *Herodotus* writ by reading the Second, Third, and Seventh *Justin*. Books of *Justin*, and by reading the Lives of those famous Generals, *Aristides*, *Themistocles*, *Cimon*, *Miltiades* and *Pausanias*, written both by *Plutarch* and *Cornelius Nepos*, *C. Nepos*; and to these may be added the Lives of the Philosophers of those times, written by *Laertius*, viz. *Anaximander*, *Zenon*, *Empedocles*, *Heraclitus*, *Democritus*, and others of that Age. is lately put out in English.

S E C T. IX.

Of *Thucydides*, his *Elogies*; from whence, and how far he deduces his *History*, which he compil'd in eight Books; the Arguments of those Books briefly and distinctly unfolded, and lastly, is shewn what Authors, besides he, have writt'n of the same Wars and Times.

T*hucydides* follows *Herodotus*, a celebrated Historian, in relation both to his Eloquence and Fidelity. He flourished 460 years before Christ, in the LXXXVII Olympiad, and because the *Elogies* Learned Men have made for him, may perhaps accend the Reader to a more serious study of his *History*, I shall not decline the repeating them here. *M. T. Cicero* speaks De Orat. thus of him: In my Opinion *Thucydides* excell

Thucydides Englished by M. Hobbs.

De inflit.
Orat. 10.
c. 1.

tells all others in the art of Speaking, he almost equals the number of his words with the number of his Sentences; his expressions are so fit and short, that no man can determine whether he be most illustrated, his Subject by his Oratory or his Oratory by his wise reflections. Fabius Quintilianus thus expresseth his Esteem of him. Thucydides is always (saith he) close and short, and ever present to his Business. Herodotus sweet, candid and diffus'd; Thucydides is the best representer of moved affections, Herodotus of calm; Herodotus is the best at a long, Thucydides at a short Oration; this forces, and that wins a man's consent. Let us now hear the judgment of Modern Writers, and in the first place that of Justus Lipsius. Thucydides (saith he) writ an History in which he relates neither many nor great affairs, and yet perhaps he has won the Garland from all that who have represented many and great occurrences; his Discourse is always close and short, his Sentences are frequent, and his Judgment sound, giving every where excellent but conceal'd Advice, directing thereby men's Lives and Actions; his Orations and Excursions are almost divine, the oftner you read him, the more you will gain by him, and yet he will never dismiss you without a thirst of reading him again. Isaac Casaubon speaks thus. Thucydides is a great man, and a great Historian, who when he had for some time been conversant with, and employed in great Transactions, retired to describe them with his Pen, and are Posterity an example of an History so written for the use of Men; the

Prefat. ad
Polyb.

It will ever be the Subject of their wonder, rather than imitation.

Christophorus Colerus speaks thus.

Thucydides perfected the art of Writing History, which Herodotus just before had adorned, Epist. de Stud. politico.
 ed, turn over and over, and carry in your bosom that great Treasure; he has described the Peloponnesian War which he saw, and in which he bore his part, you will not seem to read but see it in him, and you will find as many wise Instructions as Sentences; he explains his Business prudently, severely, and gravely, by which it is apparent how useful he may be to a Politician; and unto those that are to consult about War or Peace, they ought to keep him ever close to them as their best Counsellour; thus has Thucydides hit every point. To proceed, Thucydides writ an History of almost LXX years in eight Books, beginning at the departure of Xerxes out of Greece, where Herodotus ends, and bringing it down to the XXI year of the Peloponnesian War; for although his main design was to write the War betwixt the Athenians and the Peloponnesians, (a great part of which he was,) yet in his first Book in the very entrance of it, he represents the ancient State of Greece, from the times of the expedition of the Argonauts, and the Trojan War, and comparing the greatness of the Peloponnesian War, with all those that had preceded it, and explaining the causes, pretexts and occasions of it, he premiseth the History of those fifty years, which intervened betwixt the flight of Xerxes, and the begin-

Plutarch.
Diodorus
Siculus:

beginning of this War, without ever going on that account from his intended Subject. But if the Reader desires a full and perfect History of these fifty years, before he goes any farther in *Thucydides*, let him in this place take in the Lives of *Themistocles*, *Aristides*, *Pausanias* and *Cimon* written by *Plutarch* or *Cornelius Nepos*. And the ninth and ninth Books of *Diodorus Siculus*, and the second and third Books of *Justin*, which all belong to this place; and then let him proceed in *Thucydides*, who in his second Book enters upon the Description of that War, in the first place telling us the time when it began, and unfolding the method of the whole work, and shewing who were the Incendiaries, and who began the War, then follows the Oration made by the *Laconian* King to his Soldiers, his Commendation both of the Authority and Eloquence of *Pericles*, and his Description of the dreadful Plague at *Athens*; then he celebrates the worth of *Phormion* the *Athenian* General and their Naval Victories, and commemorates the Surrender of *Posidea*, the Siege of the *Plutenses*, and the ineffectual Expedition of the *Thracians* against *Pedicea* King of *Macedonia*, and so entertains us with the History of the three first years of the War. In the third Book are contained the Affairs of the three next years of that War, that is, the defection of the *Mytilenaans* and the other *Lesbyans* to the *Lacedemonians*, which being again reduc'd by the *Athenian* Forces,

there

there follows an illustrious consultation concerning the punishing of them, and the Cruelty of *Pachius* the *Athenian* Commander is observ'd; the City of *Platon* taken and rais'd to the Ground, the Sedition of the *Coryraeus* described, the Seeds of the *Sicilian* War dispos'd, the Improperous Battle of *Demosthenes* against the *Ægeans*, and his more prosperous Engagement with the *Ambracians*. In the fourth Book are read the fortifying the *Pylus*, the Siege, and the taking it, and the manner of the defence, the Victory against, and taking the *Spartan* Nobility; the fortunate Actions of *Brasidas*, a famous *Lacedemonian* Commander in *Thrace*, and these make up the History of the next three years. The fifth Book comprehends the History of almost seven years, that is, the Battle betwixt *Brasidas* the *Spartan* Commander, and *Cleon* the *Athenian*, at *Amphipolis* a City of *Thrace*, wherein both the Generals were slain, and paid for their restless Disturbances; then the various Leagues and Combinations of the two parties all weak and uncertain, the foolish and mad Stubborness of the great Men, the sad effect of which follows. In the beginning of the sixth Book the Author makes a Description of the ancient *Sicily*, and gives an account of some part of their former Story. Then the pretences of the *Sicilian* War, and some noble Consultations about it are propos'd; *Nicias* opposing, and *Alcibiades* promoting and persuading to it:

then he remembers some Prodigies which preceded that War, the defection of *Alcibiades* to the *Lacedemonians*, and some things which happened in *Sicilia* soon after the Arrival of the *Athenian Fleet*, which things happened in the *XXVIIth*. year of this War. In the *VIIIth*. Book *Michaleffus*, a City of *Boeotia*, is taken by the *Thracians*, who exercise there great Cruelties, then the Author prosecutes the *Sicilian War*, which fell out very unfortunately for the *Athenians*, and brought a grievous loss upon them, the Commanders, *Demosthenes* and *Nicias* being both taken and slain against the will of *Gylippus*, to whom they rendred themselves. These things were acted in the *XVIIIth* and *XIXth* years of the *Peloponnesian War*. In the eighth Book he gives an account of the defection of the *Athenian Confederates* to the *Lacedemonians*, their Enemies, upon the News of this Overthrow, and the League betwixt the *Spartans* and the *Persian* Governours of the *Asian* Provinces; after this the Democracy of the *Athenians* is changed into an *Oligarchy* of forty Men, which is again soon after dissolv'd. Lastly, *Thrasybulus* and *Thrasyllus* two *Athenian* Captains, after a dubious Sea fight at *Abidus*, beat the *Lacedemonian Fleet*, and their Leader *Mindarus*; this Victory was obtain'd in the II year of the *XCII Olympiad*, in the *XXI* year of this War, in the Summer-time, where *Thucydides* his History ends, *Anno Mundi*, 3539. With *Thucydides* are the Lives of *Pericles*, *Alcibiades*,

Alcibiades, Chabrias, Thrasibulus and *Nicias*, written by *Plutarch*, and *C. Nepos* to be read; *Plutarch.*
and the thirteenth Book of *Diodorus Siculus*, *Corn. Nepos.*
the fourth and fifth of *Justin*, and the first *D. Siculus*
Book of *Orosius*, Chapters the fourteenth *Justin.*
and fifteenth, by all which the History may *Orosius.*
be somewhat enlarg'd and enriched.

S E C T. X.

Of *Xenophon*. His Praise and Elogics, when and in what Order he is to be read; he gives us the History of XLVIII years, which may be enlarged from *Plutarch*, *Justin*, and *Diodorus Siculus*.

THE Thread of *Thucydides* his Story is continued by *Xenophon*, who for the sweetness of his Style is call'd the *Attick Muse*, and the *Attick Bee*; by whose Mouth also the *Muses* are said to have spoken, as *Cicero* informs us in his *Orator*: He was famous about 410 years before the Birth of our Saviour; there is an high encomium of *Xenophon* extant in *Dion Chrysostome* in his Oration concerning the Exercise of the Art of Speaking, where with great ingenuity he recommends the reading of him, averring amongst other things, that the reading of him alone was sufficient to make a man a Politician; nor is that which is related of him by *Diogenes Laertius* in the end of his Life the least part of his praise; that

Xenoph.
This Author's Histories are lately translated into English.

Thucydides his Books being then unknown, falling into his hands when he might with facility have suppress'd them, he took care to publish them, by which Act of his every man may know, what Honour he deserv'd from those who have an esteem for the Grecian Eloquence or History; and the Modern Criticks have not fail'd to give him equal Commendations. *Xenophon* (saith *Lipsius*)

In Not. ad 1. Poli. c. 9. in his History, is a pleasant and faithful, & at least a cautious prudent Writer, from which yet you may rather draw civil Prudence, than that he seems to have intended it. And yet *Christoph. Colerus* saith, Civil Prudence is certainly the principal Virtue in the Writings of *Xenophon*, it sparkles strangely in his Institution of *Cyrus*, and the Relation of his Expedition against *Artaxerxes*, in which *Xenophon* discovers how great a Commander he himself was; therefore let *Xenophon* be the

Epist. de Studio Politico.

Looking-glass of Kings and Princes, the *Natiuum*, as *Homer* was to *Alexander* the Great, of Emperors. The Glory (saith *Vossius*) of *Xenophon* was threefold, for I will take no notice of his Eloquence; he was a Philosopher, an Historian, and a good Commander; the truth is, he left the Profession of Philosophy, and wrote his History when he was a Commander. I shall omit that elegant piece of his concerning the Institution of *Cyrus*, because it belongs to the foregoing times (of which *Herodotus* wrote,) nor is it (as is suppos'd) penn'd as a true History, but as a representation of a just Empire or Government,

yet *Scipio Africanus*, that admired Personage, He flourish'd in the 14th year of the 14th Olympiad, An. Mund. 3550. had so great an esteem for this Piece, that he never went without it about him; but to return, he compos'd the History of his own times in seven Books, the two first of which are to be read immediately after *Thucydides*, because they contain the residue of the *Peloponnesian* War, and where *Thucydides* ends, there *Xenophon* (as it were carrying on the Web,) begins and relates what pass'd betwixt the *Athenians*, and *Lacedemonians* after that Naval Victory that was obtained at *Abydos* by *Thrasybulus* against *Mindarus*, in the 2d year of the 92d Olympiad, (of which we have spoken before,) to the taking of *Athina* by *Lyfander*, in the 4th year of the 93d Olympiad, and in these Books here and there he represents some of the *Medio-Perfian* Affairs; as how the *Medes* rebell'd against *Darius* King of *Persia*, and afterwards submitted again to his Empire; how *Cyrus* the younger Son of *Darius* went to his Father who was then sick in the *Higher Asia*, having first sent mony to *Lyfander*, for the use of the War against the *Athenians*; how *Darius Nothus* died, and *Artaxerxes Mnemon* his elder Son became his Successour. In the end of the second Book he gives an account of the suppressing the XXX Tyrants who had rag'd for two years at *Athens*, by *Thrasybulus*, and also the Peace and Act of Oblivion, which was confirm'd by the *Athenians* among themselves by an Oath, by which an end was put to the *Peloponnesian*

Ioponnesian War, which *Thucydides* calls the most memorable War that had ever happened, and the longest, and so in truth it was, for it was prolonged to the XXVIIth or XXVIIIth year as is manifested by *Xenophon*; these things are contained as I said in the two first Books of the *Grecian History* of *Xenophon*, which being read, the Reader may pass to his seven Books of the Expedition of *Cyrus the younger* against *Artaxerxes Mnemon* his elder Brother, written by *Xenophon* also, in which we have an account how *Cyrus* gathered *Grecian* Forces, and went up with them against his Brother. How he fought and was slain, then how the *Grecian* Captains were Massacred after the Fight contrary to the Faith given, and how *Xenophon* (who followed *Cyrus* in this Expedition) after his Death, was chosen General by the *Grecian* Soldiers, and had the felicity to conduct them from the very heart of *Persia*, though continually assailed by the *Barbarians*, and harraisd with other Miseries and Inconveniencies into their own Country; in the first year of the 95th Olympiad. When the Reader has finish'd these, he may then proceed to the rest of the *Grecian* History, in which the Affairs both of the *Grecians* and *Persians* are continued to the *Mantineusian* Battel, in which the *Thebans* beat the *Lacedemonians*, under the Conduct of *Epaminondas*, who whilst he perform'd the parts not only of a Commander but private Souldier, being grievously

grievously wounded, died soon after, and with him the Glory and Power of the *Theban* Commonwealth expired; in the second year of the 104th Olympiad: So that the Son of *Gryllus* will furnish the Reader with an elegant and rich History of the Affairs of XLVIII years; but this the Reader may enlarge and enrich too, if (as in reading *Thucydides*, he took in *Plutarch's* *Pericles*, *Nicias* and *Alcibiades*,) so here, he takes in the Lives of *Lysander*, *Agésilas*, *Artauerxes*, *Thrasibulus*, *Chabrias*, *Conon* and *Plutarch. Damares*, written by *Plutarch* and *Nepos*, *Nepos* for all these flourish'd in that interval of time which is represented by *Thucydides* and *Xenophon*, and afford a considerable addition to the Histories of those times, the fourth fifth and sixth Books of *Justin*, and *Justin*. the thirteenth fourteenth and fifteenth Books of *Diodorus Siculus* belong to the same *D. Siculus*. times; and as to *Diodorus*, he is the next Author I shall commend to the Reader.

SECT.

S E C T. XI.

The fair Elogie of Diodorus Siculus, that travelled over severall Countries before he wrote his History. He continues the History of Xenophon about the end of his XV Book, then he gives an Account of the Actions of Philip King of Macedonia in his XVI, and from thence passeth to Alexander the Great, and describes the Rise of the Macedonian Monarchy.

Diodorus Siculus is said to be Translated into English, but not yet Printed.

Mountague Cicest. Episc. in pref. ad Apparat.

FOR tho' Diodorus Siculus is some Centuries of years younger than Xenophon, as who flourished in the times of Julius Caesar and Augustus, about the CLXXXIII Olympiad, yet in this our Series of Authors, we desire he may immediately follow Xenophon, being not one of the many, but a celebrated Writer, and so expert in Antiquities, that Greece can scarce shew another that is his Equal; which Judgment may be confirmed by the Elogie which a Learned Divine of our Country, a Reverend Bishop, and excellently versed in this and all other sorts of Learning, is pleased to bestow upon this Author. Diodorus Siculus (saith he) is an excellent Author, who with great Fidelity, immense Labour, and a rare both Diligence and Ingenuity, has collected a Historical Library (as Justin Martyr calls it,) in which he has represented his own, and the Studies of other Men, being the great Re-

porter

porter of humane Actions; but as Diodorus himself styles it the Common Treasury of things, and an harmless or safe Mistress or Teacher of what is Useful and Good. Our Reverend Bishop might well call it an *Immense Labour*, for he spent XXX years (as he himself confesseth) in writing this History, travelling in the mean time over several Countries to inform himself, running through many Dangers as usually happens. Diodorus also does rightly stile it a *Common Treasure of Things*,

for we have in his first five Books the Antiquities and Transactions of the Egyptians, Assyrians, Libyans, Persians, Grecians, and other Nations before the Trojan War, as we have noted above, the five following Books, that is, from the V to the XI are

The first Latin Editions of this Author make six Books, this Error was occasioned by the division of the first Book into two parts. Another Author, by which the Latine Translator, and Volterranus, and some others, being deceived made six Books of those five.

lost, but from the beginning of the XI to the XVI we have the History of the times, written by Thucydides and Xenophon, (as I have already said) in a continued thread, but then in the end of the XV Book, he seems to design a Continuation of Xenophon's History, for he speaks expressly thus, in the end of the second year of the 104 Olympiad. In this year (saith he) Xenophon the Athenian concludes his Grecian History with the death of Epaminondas; and so the Sicilian passeth to the III year of the same Olympiad, in which

which he briefly unfolds the Story of the War of *Artaxerxes*, with the Rebel *Persians* and *Egyptians*, and the best of the great Achievements of *Agessians*, together with the deaths both of *Agessians* and *Artaxerxes* (to whom *Ochus* succeeded in the Kingdom of *Persia*.) *Anno mundi*, 3588. In his *XV* Book he gives an account of the Actions of *Philip* of *Macedonia*, the Son of *Amynas*, from his entrance into his Kingdom to the end of his Life. And in the same Book takes notice of other things, which happened in other parts of the known World. The History of this *XVI* Book may be made much more clear and large, by reading the Lives of *Chabrias* *Dion*, *Iphicrates*, *Timothæus*, *Phocion*, and *Timoleon*, written by *Cor. Nepos*. The Actions of these great Commanders made these times very famous, from the *CV* to the *CXI* Olympiad, from the Second year of which Olympiad the *XV* Book begins to shew the Noble Actions of *Alexander the Great*, and to teach us how he gave a beginning to the third great Monarchy, in the *112* Olympiad.

Cor. Nepos.
por.

S E C T. XII.

Many Historians have written of the Actions of Alexander the Great, Arrianus and Quintus Curtius, their Elogies in what times they flourished. Diodorus prosecutes the History of the Successors of Alexander, so which useful Additions may be made from other Authors.

BUT others both Grecians and Romans have written the History of that great Monarch, more at large, (viz.) Plutarch in Plutarch the Life of Alexander, and in two other Books which he writ concerning the Fortune of Alexander, and Arrianus the Nicomedian Arrianus. in VII Books written in an Elegant and Xenophontean Style. I say, in VII Books, because the VIII which is usually added to them concerning the Indian Expedition of Alexander, is a Piece by it self, as appears both in Photius, and in the end of the VII Book, as the Lib. 2. de Learned Vossius observes; these two writ in Hist. G. Greek. And in Latine, Justin in his X and cap. 11. XI Book, and Q. Curtius Rufus an excellent Justin. and a subtile Writer, but his History has lost Q. Curtius. its beginning, by the injury of Men, or times, or both. (I could wish heartily we enjoy'd Q. Curtius in English, with as great Advantage to our Language as it is rendred into French by the polite Monsieur Vogelais.) Both Arrian and Q. Curtius are florid Writers, Epist. de Stud. Poli- (saith Colerus) but Curtius is the brighter, and tice. [sweeter than any Honey; he does rather weary than

than satiate his Reader, he abounds with direct and oblique Sentences by which the Life of *Man* is strangely illustrated. *Justus Lipsius* gives the same Judgment of *Q. Curtius*. *He* (saith he) in my Opinion an honest and true Historian, if any such there have been; there is a strange felicity in his Style, and a pleasantness in his Relations; he is contracted and strong, subtil and clear, careless and yet accurate, true in his Judgments, subtil in his Sentences, and in his Orations Eloquent above what I can express. *Accurtius* thus speaks of him; *Q. Curtius* a Latin Writer of the Actions of *Alexander the Great*, is more diligent than any of the *Grecians*; a true, candid, and most upright Writer, if we have any Writer of Integrity. The Learned *Vossius* in a prolix Discourse has made it very probable, that *Curtius* Lived and Published his History under *Vespasian*; about *LXXX* years after *Christ*. Nor is *Arrian* to be defrauded of his deserved Commendation, who is reported amongst the *Grecian* Writers to have been a Man of so great Integrity in Writing, that he was styled the *Lover of Truth*, and even still honoured with that Surname by *Caelius Rhodoginus*. He was a Philosopher born at *Nicomedia*, and famous at *Rome* in the Reigns of *Adrian* and *Antoninus*, and was commonly call'd the new *Xenophon*, as *Catanus* testifies in his Commentary upon the Epistles of *Pliny*; these I say have written more largely of *Alexander the Great*. The same *Diodorus Siculus* prosecutes the History of his Successors, in his

Pres. ad
L. 4.

Arrian
flourished
145 years
after
Christ.
(*Pres. ip.*
sim &
Suid.)

Lib. 1.
Ep. 2.
Diodorus
Siculus.

XVIII,

XVIII, XIX, and XX Books, from the Second year of the CXIV Olympiad, to the end of the CXIX Olympiad, A. M. 3650, which Interval may yet be made much more clear, if the Reader please to take in the XIII, XIV, and XV Books of *Justin*, and the Lives of *Demetrius* and *Eumenes*, written by *Plutarch*; and because the last XX Books of the *Sicilian*, in which he had continued the Universal History, to the Expedition of *Julius Caesar* into *Britain*, (that is to the CLXXX Olympiad) are lost, I would advise the Reader not to dismiss *Justin* here, but to go through with the following Books to the XXIX, to which he may subjoyn *Plutarch's*, *Pyrrhus*, *Aratus*, *Aegides*, *Cleomenes*, and *Philopœmenes*, and also the *Eclogs* or *Excerptions* out of those Books of *Diodorus*, which follow the XX which are published in the Edition of *Laurentius Rhodomanus*: the Reader will find many things there concerning *Agathocles* the *Sicilian Tyrant*, and his Actions in *Sicily*, and of *Pyrrhus* his War in that Island, and also of the first *Punic War*, which are well worth his Notice; nor do I think he should deviate from the right Method of Reading Histories, if he should even then proceed in *Justin*, till he hath read all but the two last Books.

Justin.
Plutarch.

Plutarch.

G

SECT.

S E C T. XIII.

Polybius, where to be read; what times he wrote the History of, how he came to apply his mind to Writing, how great a man he was, with what Elogies he has been celebrated; the greatest part of his History is lost, or dissipated into fragments; the Contents of the Books that are still extant.

Polybius
was translated
by
M. Edw.
Grimston,
and Printed,
Anno
1634.

BUT if the Reader thinks otherwise, he may after *Diodorus Siculus* pass by *Polybius*, a prudent writer if any be, who flourished 220 years before Christ, in the 140th Olympiad; he propos'd to himself the representing those times and Transactions which gave beginning and perfection to the growing Greatness of the Roman Empire, and that he might effect this with the greater certainty and felicity; he undertook long Journeys with much hazard, travelling over *Africa*, *Spain*, *Gall*, (now *France*), and the *Alpes*; and then compos'd his General History of LII years. We may conjecture at the Worth and Greatness of this Person, by the number of *Statues*, which the *Grecians* erected to him in *Palantium*, *Antinæa*, *Tegæa*, *Megalopolis*, and other Cities of *Arcadia*; the *Inscriptions* of one of which testifies (saith *Pausanias*), that he travelled over all Seas and Lands, was a Friend and Allie to the Romans, and reconcil'd them, being then incens'd against the *Grecians*; and another

In *Arcadia*.

another Inscription thus, *If Greece had at first pursued the Council of Polybius it, had not offended; but being now miserably afflicted, he is her only Comfort or Support.* Nor is it less observable which *Pausanias* testifies of him, that he was so great a *States-man*, that whatever the *Roman* General did by his advice prospered; and whatever he acted against it had ill success; yea he was so great a Man, that all those Cities which united with the *Achaans* made him their *Stateholder*, and *Lawgiver*; therefore we doubt not but the great Elogies which have been given to his History by learned Men were well deserved, as for Example, that of *John Bodinus*, Polybius is not only every where equal, and like himself, but also wise and grave, sparing in his Commendations, sharp and severe in his Reprehensions, and like a prudent Lawgiver, and a good Commander, he disputes many things concerning the Military and Civil Discipline, and the duty of an Historian; nor does *Justus Lipsius* differ from *Bodin*, but is rather more large in his Commendation; Polybius (saith he) in Judgment and Prudence is not unlike *Thucydides*, but in his Care and Style more loose and free, he flies out, breaks off, and dilates his Discourse, and in many places does not so much relate as professedly teach; but then his advices are every where right and salutary, and I should therefore the rather commend him to Princes, because there is no need of an anxious Inquiry into his thoughts, but he himself opens and reveals his

Methodi.
c. 4.

Not. ad lib.
1. Politica

Sense, &c. But the most Learned *Casau-
bon* in his Preface to *Polybius*, has most clear-
ly and at large demonstrated the excellence
of this Author, and wherein he is to be
preferr'd before the other Historians. He
wrote XL Books, of which we have only
the first five now extant conspicuous in
their Integrity, and the Fragments of the
rest and some *Excerpts* collected together,
and as far as was possible restored to their
former Splendour, by the great Labour
and rare Industry of the said famous *Casau-
bon*. In his two first Books, to which

*It was great pi-
ty the Learned Ca-
taubon finish'd not
his intended Work
upon Polybius, by
which he had Eter-
nally oblig'd Poste-
rity.*

he gives the Name of an *Apparatus*
or preparative, he shortly touches
the times of the *Roman* Common-
wealth, from the taking of *Rome*
by the *Gauls* under *Brennus*, to the
Romans first Expedition by Sea, with
a Fleet out of *Italy*; and then treats
a little more largely of the times
that succeeded the first passage into *Sicily*,
by which a beginning was given to the
first *Punick* War, to the first year of the se-
cond *Punick* War. In which two prepara-
tive Books he compares the *Roman* Affairs
with the *Grecian*, and those of other People,
who were then their Contemporaries; in
which (saith the Learned *Casaubon*) the *Sta-
tions* will find many things which are not so well
described any where else, and some that are no
where else to be found, neither in any *Grecian*
nor *Latin History*. The three following Books
do well deserve to be frequently and di-
ligently

ligerly read by all great Commanders and States-men, by reason of the greatness of the Subject of them, the vast Variety, accurate handling, and strange abundance both of Civil and Military Literature that is in them. The other Books (of which we have now extant only some broken parcels) were composed with the same exactness, and continued the History to the end of the second *Macedonian War with Perses*, when that Kingdom had an end put to it. So that it appears, I have shewn the way by this disposition and order of Reading, to those that are Students in History, to that period which was pointed at by (the to me unknown) *Amilius Sura*, that is, to that Age in which the *Roman Power* had increased to that greatness, that the supreme Empire of almost the whole World may not improperly be said to be in their possession; and this I suppose came to pass in that year, in which *Macedonia* was reduced into the form of a *Roman Province*, as I have above proved, viz, V.C. 587. A.M. 3784.

S E C T. XIV.

*Of the Fourth Monarchy, that of the Romans;
a Transition to their History; the praise of
both them and their History; the fates of the
Roman Historians deplored.*

Wherefore seeing amongst those four great *Monarchies*, which we have mentioned, of the World, that of the *Romans* apparently excell'd all the rest; and seeing also their Common-wealth, (as the Learned *Casanbon* prudently observes out of *Polybius*) if ever any did, Experienced all the diversities of times according to the common Laws of Nature; it will here become our Reader of Histories to look back a while, and contemplate the Rise and Infancy of the *Roman State*, (which began under the first *Monarchy*;) and to descend to its Growth and Increase, and afterwards to consider its Declination towards its Fall and Ruin, observing a right order both in the Times and Authors till he arrives at the Period of that Interval which *Censorinus*, out of *Varro*, hath in the third place defin'd to us; and that our Student may apply himself to this, with the more ready and intent mind, let him hear *Justus Lipsius*, a Man deservedly great amongst the *Philologers*, or Antiquaries, and who has deserved very much of the *Roman History*, thus seriously inviting him to it; In the Roman

Roman History (saith he,) there is a plenty both of great things, and strange Events, which many Writers have illustrated. O Great, and most Glorious Empire! and I add, of long Continuance! and therefore it is no wonder if it transcended both in Men and Actions, that short and fleeting Monarchy of the Grecians: the Grecians (said one) excell in Precepts; the Romans in Examples, and in truth so it is, there never was a Nation, nor I believe ever will be, which affords more Commendable and vertuous Examples both for Peace and War; and therefore (my young Man) come to this Harvest, gather the sheaves of Corn, and lay them up for thy use. Deservedly, O Justus Lipsius! for that is true which was said so Livius in long since by T. Livius; Either the love of proem. lib. the business I have taken up deceives me, or there was never any Common-wealth neither Greater, nor more venerable, nor Richer in good Examples; and that of M. T. Cicero, Cicer. Tus. Where was there ever in any other People so cul. qu. 1. much Gravity, Constancy, Greatness of Mind, Probity, Fidelity? where is there else that Excellence in every vertue that may be compared with our Ancestors? and Valerius Maximus Lib. 2. c. confirms all: Our City hath replenished 6, 7. the whole world with all sorts of wonderful Examples. And from hence we may now derive but too great an occasion of Lamenting the hard fates of the Roman Historians, for as Parents do more deplore the Deaths, than the want of Children, so perhaps if we had never heard of the Writings of

In not. ad
Justin.

those *Princes* of History we had not grieved. But now when we see the broken Fragments, and read the Titles of most beautiful Works, we are vexed with desire, and tortured to the very Soul to think that a great part of them have perished, and that what remains is either corrupted with Age, or by the Envy of time wretchedly Maimed; or by the hands of a parcel of half witted Fellows interpolated, *bombasted, stuf out with Additions*, or otherwise very ill handled; which cannot be unknown to any Man who is acquainted with Antiquity. *Trogus* an excellent Author, whom *Vopiscus* in the Life of *Probus* numbers amongst the most Eloquent, is totally lost, only we have an Elegant *Epitome*, by which yet whosoever should pretend to judge of the intire work of *Trogus*, should be mad in the opinion of the Learned *Bongarsius*. The excellent History of *Salust* is totally lost; we have but a small part of *T. Livy*, not much of *Tacitus*, not above half *Ammianus Marcellinus*, and the Greek Writers of the *Roman* Story, have suffered the same injury of time as *Polybius* (as I have noted already,) *Diodorus*, *Dionysius*, and *Dion Cassius*, who if they were now Extant intire, we should then have a perfect memory of the *Roman* Affairs, from the building of that City, to the thousandth year of its Age. But let us be content with what is left, the *Divine Providence* has so ordered it, that out of the Reliques of what

what remains, the body of the *Roman History* may yet be beautifully built up; the Picture of which in *Little* is most Artfully drawn by our *L. Annaeus Florus*.

S E C T. XV.

From whence the Course of the Roman Story is to be begun; L. Annaeus Florus commended; the Judgments of Learned Men concerning him; he is not the same with the Epitomizer of Livy; his Errors or Mistakes excused; how these Errors in probability crept in; the Consulary Fasti of Signorius and Onuphirus, and also Pighius his Annals commended.

VERY Learned Men, and well acquainted with the *Roman History* exhort the Students of it, with an intent eye and mind to run through, look into, and contemplate this curious Representation, and not without good cause, it being (in the Judgment of *Lypsius*) a *Compendium* of the *Roman History* written Finely, Plainly, and Eloquently. Nor does he stop here, but adds his Censure; the accurateness and brevity of it are very often wonderful, and there are many shining Sentences like Jewels inserted here and there, both with good Judgment and Truth. Nor does the Learned *C. Colerus*, whom I have so often cited before, decline

Florus has been several times translated into English.

Elect. l. 2. c. 5. Colerus was a very Learned civil Lawyer.

from

Epist. de
Stud. poli-
tica.

Ludovicus
Vivis, l. 5.
p. 356.

from this Opinion; his words are these; Believe me; you will with no less pleasure read that terse Piece than that with which you could see one of Apellis his Pictures, it is so well Compos'd, and so Elegant. I admire that Judgment which could insert SENTENCES, with so great Prudence and Brevity in such a heap and variety of things. The great and Learned Censor of Books, in his Piece of teaching the Arts and Sciences, led the way to both these, where he affirms, there can nothing of that kind be fancied more accurate and pleasant; but in this Vivis and other Learned Men are much deceived, who think this our *Florus* the same with the Epitomizer of *Livi*, and much more those who conceive he designed in this Work to give us a *Compendium* of the *Livian* History, whereas he neither observes the *Livian* Method, nor always agrees with him. And others that they may abate his esteem accuse him of a great Fault, his confounding times and relating that first which ought to have been placed in the second place, often also preturbing and confounding the Names and Employments of their Generals; so that he who follows him, must often be lead out of his way. I will not deny that there are many such Errors in this Author, nor can I say whether they happened through ignorance or negligence, or want of care; but my Opinion is that in some he may be excused, for as to the confusion of times objected, they might have

have known that he digests his Relations by Heads and Species, rather than times, separating things of a like Nature, from those of a different; separating for example Wars from Conspiracies, and Civil Discords from Military Expeditions: In short, what a great *Antiquary* has said for *Paulus Diaconus*, I should willingly offer in the behalf of *Annau Florus*, no Man can be supposed so ignorant in *Chronology*, as that he can expect to find in *Florus* an exact Series of the *Fasts*, as if he were a sworn Accountant; and as to what concerns the confounding Names and Offices, who knows not that such Failings happen frequently by the carelessness of *Transcribers*, and the ignorance of the Antient *Notes*? especially in the Names of the *Roman Generals* and Magistrates, and in transcribing the numbers of years: Nor am I unacquainted with the complaint of that very Learned Man *Andreas Scotus*. It is not possible to express *Observat. Hist. lib. 3. c. 34.* what darkness and confusions the affinity of Names, and the great similitude of Words, have cast upon the History of the Roman Commonwealth, and upon their Families, and what an infinite trouble has from thence been given to the Students in Antiquities, and the Interpreters of Books. And therefore the Reader may in this, if he please, (and I do most earnestly persuade him to it,) call in to his Assistance the *Consulary and Triumphant Fasts* of *Carolus Sigonius*, or *Onuphrius*; which are much more certain *C. Sigoni. Onuphr. Guides*

Pighius.

Guides than *Florus*, for there he will find the *Roman* Story, shortly and regularly Adumbrated. Or the *Annals of the Magistrates and Provinces, of the Senate and People of Rome*, written by *Stephanus Vinandus Pighius*; than which it is impossible to conceive a better Commentary can be made or wished, not only upon our *Florus*, but also upon *Livy, Dionysius, Halicarnassensis, Dion Cassius*, and upon all the other Writers of the *Roman* History, as the before-named Learned Jesuit *Scotus* affirms. To conclude, as the small imperfections which appear in the greatest Beauties are easily pardon'd, or obscured by the great perfections which attend them, so I see no reason why we should not readily pardon the few Errors we meet in so useful and delicate a Piece as *Florus* is.

The Learned *Tan Faber* observes, That this *Acute and Elegant Work* is not to be read as, or esteemed an *History*; but rather as a *Panegyrick or Declamation in Commendation of the Roman People and Empire*; as appeareth (saith he) by the Order, and Form, or *Stile* of it, so that there is no *Greek or Latin Writer at all like this*. His Daughter observes that there were many things in *Florus* misplaced, as to the order of time, and expressed in a manner contrary to the Faith of History. The truth is, *Panegyricks* regard neither order of time, nor truth of Story exactly; but endeavour rather to make the Picture as beautiful as is possible. See the Preface to the Edition

Edition *ad usum Delphini*, which being now Printed in 8vo. is the best as well as cheapest of those with Notes.

There was in the year Published by J. G. Gravins, the Learned Professor of Eloquence at *Utrecht*, an Excellent Edition of *Luc. Florus*, proving by the Faith of Ancient Coyns the truth of most of the matters of Fact in his History.

S E C T. XVI.

In what Order the Reader should proceed in his Reading of the Roman History; Dionysius Halycarnassæus commended; how many years his History contains; the Reason given why we assign him the first place, and confirm'd out of Bodinus.

When the Reader has attentively considered the Shadow and Picture of the Roman History, let him proceed to consider the Body of it in all its parts, in the following Method and Order of Authors, if he is pleas'd to make use of my Advice. *Dionysius Halicarnassæus*, who flourish'd about 26 years before Christ, Anno V. C. 725, is by the confession of all a grave Author, and a most accurate searcher into, and describer of the *Roman Antiquities*, and therefore I desire he may lead the way: He in order to a clear Notice

Dionysius Halicarnassæus never translated into English.

tice who the *Romans* were, having given an account of what he had Learned concerning the People call'd the *Aborigines*, of the most Antient Inhabitants of *Italy*, not only from Fables, and the Reports spread among the *many*, but from the Books of *Portius Cato*, *Fabius Maximus*, and *Valerius Antiatius*, and of many others; then he continues a History in XX Books to the first *Punick* War, which began the third or fourth year of the 128 Olympiad, *A.V.C.* 488, but of those twenty Books which *Photius* tells us he left, only eleven have been brought down to us, in which we have the History of CCCXXII years described with great Fidelity and Care, nor have we rashly assigned the first place to *Dionysius*, in this our chain of Authors, because he will be instead of a bright Torch to our Lovers of Histories, who without him must often stick, and blink, and walk in a dark Night, whilst he read only *Latine* Historians. Will you have the reason of this? *Joannes Bodinus* will give you many, and will also at the same time give you his Judgment of this Author. *Dionysius Halicarnassensis* (saith he) besides esteem he merits by his familiar Style, and pure *Attick Greek*, he also written the *Roman Antiquities*, from the very Foundation of the City, with so great diligence, that he seems to excel all other *Greek* and *Latine* Authors, for what the *Latins* neglected as common and well known, their Sacrifices (for instance,) Plays, Tri-
umphs,

*De magbo-
de. cap. 4.*

umphs, Insigns of Magistrates, and all the Order of the Roman publick Government, their Taxes or Revenues, their Auspicia, or Divinations, their great Assemblies, and their difficult Partitions of the People into Classes and Tribes; Lastly, the Authority of the Senate, the Commands of the Plebes or lower Orders, the Authority of the Magistrates and the Power of the People; he only seems to have accurately delivered, and for the better Understanding of these, he compares them with the Grecian Laws and Rights; as when he fetches the Laws of Retainers, Vassalage or Protection, which Romulus instituted (though Cæsar saith the same was in common use amongst the Gauls,) higher, and derives it from the Athenians and Thessalians, and he saith also the Roman Dictatour had the same Power with the Lacedemonian Harmoston, the Thessalian Archum, and the Mitylenean Æsymneten, (all which several Magistrates had in their severall Countries a Sovereign Power, and were not responsable for what they then did;) the Laws of Romulus, Numa, and Servius, had together with the Origine of the People of Rome, perished totally if this Author had not preserved them; the Latine Historians (as was said before,) neglecting them as vulgar and well known, and this happens to most Historians who neglect what is commonly known, or if it were equally so to Foreigners, as well as to their own People, or as if they thought them unchangeable; thus far Begins. But if any Man is desirous to know farther

farther how great a person *Dionysius Halicarnassans* was, and what great Advantage his History affords, he may read the several Works *Henricus Stephanns* has added to his History; he lived under *Augustus Caesar*, was a Domestick and great Familiar or Friend to *Varro*, and *Bodinus* thinks that from his Fountains he deriv'd his best Informations, *lib. 3. de Rep. c. 3.*

S E C T. XVII.

Titus Livius abundantly and not undeserv'dly praised, in what time he lived, how many Books he wrote, from whence the division of them came; in what Order they are to be read, how the History may be improved, or upon the defect or loss of his History supply'd. Plutarch's Praise and Elogie.

Titus Livius, this Author was translated into our Tongue by one Philemon Holland a Physician.

AFTER this *Dionysius* let the Prince of the Roman History *Titus Livius* follow, famous above all others, for his Eloquence and Fidelity, (that honour is given him by *Crematius Cordus* in *Tacitus*) which *Quintilianus* perfects and enlarges where he compares him with *Herodotus*. *Herodotus* (saith he) will not be offended that *Titus Livius* is compared with him, seeing he is in his Relations of things of a wonderful sweetness, and of a most clear Candour, in his Orations

Orations eloquent above what can be spoken, every passage in them being so exactly fitted, both to the things and Persons; and as to the Passions especially the sweeter and milder, (that I may speak sparingly) no Historian has better represented them, and therefore he hath by the variety of his Excellencies equall'd that immortal Briskness of Salust, nor is the censure of the famous Casaubon, that learned Man (though more modern) inferior to this. Titus Livius is a great Author, divinely elegant in a certain sweet plenty of Style, loving Vertue, hating Vices, right in his Judgment, expert in things relating to Peace and War, (though no way accustomed to or experienced in the latter) and if I have any Judgment, this was the only Genius the People of Rome (I speak as to History,) ever had equal to their Empire; these Commendations are solid and prolix enough, and yet I cannot forbear but I must here insert also the censure of Johannes Bishop of Alariensis, which Læ-
de ratione
Dicen. l. 3.
p. 194. de
Hist. 1.
 dovicius Vivis so much admires, and in truth, I hope I shall perform an useful and acceptable piece of Service by it to the Studios, because it shews the Perfections we should aim at in History, and the Defaults we should avoid; whether he observed them in Livy, or in considering the way of Writing Histories, or by comparing both these together. Variety (saith he) hath not rendered Livy confus'd, nor the simplicity of his History nameless; in the little and low matters which often happen, he is not without blood,

H

dry

dry and jejune, and in plenty and greatness, he is not turgid and vast, being full without swelling, equal and soft, on this side Effeminacy, neither luxuriously flowing; nor horribly barren; in plain things he is not unpleasant, nor languid; in soft things he does not rise in a violent and forced Oratory; yet he is not so remote as to be troublesome, nor lascivious in his Pleasantry, nor so light as to be careless; he is not so severe as to be rude, nor so simple as to be naked, nor so dress'd that he may seem by an affected Composition to be cur'd with hot Iron; his Words are equal to his Matter, and his Sentences to his Subjects; he is grave and magnificent in his Accounts of Actions, and yet just and proper; in Narrations he is natural, and always circumspect, never confounding the order, nor foretelling the event, he is no seeker of favour by Flattery, or sparing in his reprehensions in expectation of a Pardon, nor yet bitter in offence; he never spares the Senate, that great and venerable Moderator of the World, or the Roman People the Princesses of the Earth, precipitated by Rashness, or deceived by Error, or by any other means whensoever they happen to transgress the bounds of Moderation and Justice, not defrauding the Enemies of his Country of their deserved Commendation, that he may sometimes seem only to be a Relator, and at other times a Censor; he is so severe and severe as when occasion serves, he never spares the greatest Censors, than whom nothing at Rome was more sacred, and in his Orations he is sparing in his Words, but rich in his Sentences.

is much more restrain'd and concise in his words, than in his Sense, in which particular, he hath not only excell'd all other Writers, but himself also very much. This is said of *Livy*, saith *Ludovicus Vivis*, and I grant it the description of an excellent Historian. *Livy* published his History under *Augustus*, and he died the IV year of the Reign of *Tiberius*, he writ CXL Books, (which were in the opinion of *Petrarch* divided into *Decades*, not by himself, but by the fastidious Laziness of the Readers,) but of these there are only XXXV extant, of which the three first have many things in common with *Dionysius Halicarnassensis*, but described with that sweetness and elegance of Stile, that the Reader can never repent the Repetition, in the remaining VII Books of the first Decade, this Author brings down the History to the 461 year after the building of *Rome*, and yet before our Reader proceeds, though perhaps he has attain'd a rich History of the first times of the *Romans*, out of *Dionysius Halicarnassensis*, and the afore said Books of *Plutarch's* *Plutarch's* *Elogies*. *Livy*, yet in this place *Plutarchus*, *Romulus*, *Numa Pompilius*, *Valerius Poplicola*, *Coriolanus*, and *Camillus*, may not unprofitably be read, not unprofitably did I say? What is there in that Author that can be read without great Advantage and Reward, especially if he falls into the hands of a serious Reader, that is apprehensive, and of an experienc'd Judgment? *Treasures of Learning*, *Wisdom*, and *History*, may be found in *Plutarch*,

tarch, yea there are some that assert that his Monuments, (I mean his *Parallel Lives and Morals*,) are the *Libraries*, or Collections of all the antient Historians, or rather Writers, and of all that have either spoken or done any thing Honourably, Rightly, or Wisely, (whether they were *Grecians* or *Romans*,) so that *Theodorus Gaza* answered not imprudently, when being once asked what Author he would chuse, if he were to be deprived of all other, he replied, only *Plutarch*, and therefore we so often already have, and heretofore shall recommend him to the Reader, to be read by parts, every part in its proper place. By parts (I say) because (as *Lipsius* saith) he did not so properly write an History as certain Particks of History, and appropriated to himself the *Lives of Illustrious Men*; and yet here, (as we may acquiesce in the judgment of *Cicero*,) he observes all the Laws of History, more than *Suetonius*, or any other of those that have written Lives; however (in the opinion of *Lipsius*) he truly deserves above all others, to be styl'd the Prince of Writers, who doth wonderfully form the judgment, and in a diffused and plain way of Writing, leads a man every where to Vertue and Prudence.

In Not. ad
Polit. lib.
I. c. 9.

Epist. de
Stud. Polit.

S E C T. XVIII.

The second Decade of T. Livy, that is, from the X to the XXI Book is lost; how and from whence the History may be supplied. Appianus Alexandrinus, what Learned Men think of him.

BUT to proceed, where we should have gone on; in T. Livius the whole second Decade, from his Xth Book to his XXIth is lost, to wit, the History of LXX years, from the year of the City 461, to the year 531, in which space of time, (besides other very remarkable things,) the War with Pyrrhus King of Epirus, call'd the Tarentine War, the first Punick War, and the Jugustick, Illyrick and Gallican Wars, are said to have happened; for the supplying therefore this defect, the Arguments of these Books drawn by the Epitomizer of our Author may be useful, and for the filling up, and enlarging the story Plutarch's Pyrrhus, and the XVIIth, XVIIIth, and XXth and XXIIth Books of Justin; to Plutarch, these may be added 14 Chapters of the Justin. IVth Book of Orosius, who flourish'd 415 Orosius. years after Christ, and the IV first Chapters of the third Book of Paulus Diaconus his P. Diaconus. Historia Miscella, who lived about 787 nus. years after Christ, and especially the first and second Books of Polybius, in which though we have not a full History of the

Fabius
Maximus
and M.
Marcellus.

J. Zonaras.

Appianus
Alex.
Bibl. Od.
17.

Method.
4. 2. cap. 4.

first *Punick* War, yet we shall there find more of it than in all the Latin Historians that are now extant; and we may judge the same of the Wars the Romans made with the *Galls*, inhabiting in *Italy*. And here *Plutarch's M. Marcellus*, and *Fabius Maximus* may be taken in, who fought most valiantly and successfully against the *Ligurians*, and *Cisalpine Galls*; and as they afterwards did in the second *Punick* War against the *Carthagineans*, for *Fabius* first broke *Hannibal* with delays, and then *Marcellus* taught the World, it was possible to beat him, as the Author *de Viris Illustribus* writes, Chap. 45. Lastly, *Johannes Zonaras* may perhaps afford some assistance for filling up this Gap in the *Roman History*, who in the second Tome of his *Annals* has given a short account of the Affairs of the *Romans*, from the building of the City to the Reign of *Constantine the Great*, and also *Appianus Alexandrinus* will afford some help in his *Punick* and *Illyricks*. A Writer according to the censure of *Photius*, studious of delivering the truth as far as possible; a discoverer of the Military Discipline above most others, and he is one of those who hath as in a Table represented to us, the *Provinces*, *Revenues*, *Armies*, and in general, the description of the whole *Roman Empire*, as *Johannes Bodinus* hath observed. And *Josephus Scaliger* in his *Animadversions* upon *Eusebius*, supposeth him to have been a mere Child in History

History, or else that many things had been rack'd to his *Syriacks* by others; and the Learned *Vossius* affirms, he took many things from *Polybius*, and useth to transcribe *Plutarch* word for word; and in truth *Franc. Balduinus* acknowledgeth that some passages of *Plutarch* in his *Crassus* concerning the *Parthian War*, are repeated in the Books of *Appianus*: but this is supposed to be done, not by *Appian* (who was contemporary with *Plutarch*;) but by some of his Transcribers, that they might fill up some Chasme in his Commentaries. This Author flourished in the year of Christ, 123.

Lib. 3. de instr. Hist. p. 87.

Both lived under Hadrian, as Vossius out of Phorius, but Appian continued much longer, and writ under Antoninus the Successour of Hadrian.

S E C T. XIX.

Where the remaining XXV Books of *Livy* are to be read; what other Authors may confirm or illustrate that History; the nine last Decads and an half are intirely lost, whence that loss may be supply'd; the History of *Salust* commended, and also *Cæsar's* Commentaries; by the Learned of the more ancient and of the latter times.

OUR Reader having thus furnished himself as well as he can, is now to proceed to the XXIth Book of *T. Livius*, (that

Titus Livius

is to the third Decade,) and let him go on, and diligently read all that remain and are still extant, in order (that is two Decades and an half,) in which he will find an uninterrupted History of LVI years, to the year of *Rome* 587, but together with those XXV Books of *Livy*, (for just so many besides the first Decade have escaped this common Shipwreck,) and besides *Plutarch's Fabius*, and *Marcellus* already mentioned, let the Reader also peruse in *Hannibal*, *Scipio Africanus*, *T. Quintus Flaminius*, *Paulus Aemilius* and his *Co-Major* or *Censorius*, because every one of these flourished in that interval of time, and *Plutarch* hath written their *Lives* very largely and clearly, and in them the Success of the *Roman Affairs*. From the XLVth Book of *Livy* nine Decades, and an half, (for he writ XIV Decades,) that is, 95 Books are perished in that common and deplorable Shipwreck, that is, the History of 157 years, to the Death of *Drusus Nero*.

† He was the Son-in-law of *Augustus Caesar*, who died whilst he was General in an Expedition against the *Germans* beyond the *Rhine*, Anno V.C. 744. The Contents of these Books are yet extant, collected by the before mentioned *Epitomizer*; for the improvement of which after *Plutarch's Cato Major* follow his two *Gracchi's*, *Marinus*, *Scylla*, *Cato Minor* or *Uticensis*, *Sertorius*, *Lucullus*, *Pompeius Magnus*, and *Marcus Brutus* to be read every one in his time, and

† He was the Son of *Livia*, the Wife of *Augustus* by a former Husband.

and with them let the Reader take in *Salustius* his *Jugurthine War*, and add to them also the *Catilinarian Conspiracy*, and *Caesar's Commentaries*, which Au-

Salustius and *Caesar's Commentaries*, both these Authors are in English, especially the latter rarely done. Lib. 14.

thors Antiquity accounted amongst the principal Historians, *Salustius* was famous about 44 years before Christ, Anno V. C. 707. And *Quintilianus* hath compared him with *Thucydides*; *Tacitus* calls him the most florid Writer of the Roman History; he is call'd by *Martial* the *Epigrammatist*, *Crispus* the first of all the Roman Historians, whereupon

Cicero writeth thus to *Stanislaus Zelonius*; De Studio Consider (saith he) that by the Testimony of *Folius*.

the Antients themselves, there was in *Salust* all those Endowments that make a perfect Historian; and afterwards, You can repeat the *Catilinarian Conspiracy* by heart, but to no purpose, if you do not well consider that Man's profound knowledge in publick Affairs, which he hath discovered even in that very small Book; and he wrote the *Jugurthine War* with no less Art, and his two † *Epi-*

istles to *Caesar*, concerning the settling the publick Affairs; do they not even seem to have fallen from Heaven; and

† And yet it is not agreed amongst the Learned, whether these two Epistles are his or no.

Justus Lypsus saith thus of him; If it were left to me, I should in this Catalogue not doubt to chuse *Salustius* for president of the Senate of Historians; and as to *Caesar's Commentaries*, who ever thought they d'd not

In Bruta.

In Prof.

I. 2. de Bel-
lo Gall.

Lib. 1. de

Hist. Lat.

c. 13.

not deserve the highest Commendation, and to be read by young Men with the utmost care? Cicero averr'd that they were very much to be approved. *Aulus Hirtius* saith they were to be admir'd; They are (saith he) so much approved by the Judgment of all, that they rather seem to have prevented the need of another Writer, than to have afforded him assistance or occasion; and yet (as he goes on,) my wonder here exceeds that of all others, for they only know how well and correctly he hath written them, but I know with what facility and quickness he did it. But what say the Criticks of our Age? they do not much less esteem it? The famous *Vossius* thus expresseth himself; He is a pure and elegant Writer, and most accurate in the structure of his Words, and glides along like a pleasant quiet River, and is politick and grave in his Sentences, in which he excelleth *Xenophon*, though in the rest he is not much unlike him; and a little after, In truth here is a great plenty of great and useful things, which he that neglects to please himself in the Interim, with the Elegance of the Words, is less wise than Children, who do not so delight themselves with the Leaves of Trees, as to despise their excellent Fruit. The Piece of the African War, whether it be *Cæsar's*, or *Oppian's*, or *Hirtius* that writ it, is preferr'd by *Colerus* before all the rest; that work (saith he) surpasseth the rest, not only in Blood and Colour, but in Strength also and Nerves: Princes and Souldiers have in it what

what they may read and practice, or rather admire; for who can imitate Cæsar? Justus Lipsius differs somewhat from these two concerning Cæsar's Commentaries, and thus he writes; Of those Historians that are ex-
Epist. ad
Max. I.
tant, C. Cæsar is most praised, if as an Ele-
gant Narrator, I willingly assent, for the
Style of that Man is truly pure, adorned but
without paint, or force, and worthy either the
Attick or Roman Muse; but if as a perfect
Historian, I say I doubt, because in his Civil
History, some doubt of his Fidelity, and the third
 requisite in a good Historian, the Moral and
Politick part is altogether wanting in him; and
therefore Cæsar who was no undervaluer of him-
self, gave them the Title of Commentaries, and
not of Histories, and even for this he deser-
ved true praise, because he despised the false.

SECT.

S E C T. XX.

Of Dion Cassius, and his History, how many Books he wrote, how many of them have perished, and how great the loss is; how deservedly Vellejus Paterculus is reputed one of the best Writers; his Vertues are shown and his Faults not dissembled: A Transition to the Writers of the times of the Cæsars.

Dion Cassius, he flourished in the year 231 after Christ.

Phot. Bib. Cod. 71.

AFTER Plutarch's Lucullus, the remainders of Dion Cassius or Coccejus may be taken in also, who is deservedly reputed one of the best Historians; they begin with the Actions of Quintus Metellus in Crete, Anno V. C. 686, then they express the great Enterprises of Pompey, beginning with the Pyratick War, and so continue down the Roman History, to the Death of Claudius Cæsar, Anno V. C. 806. In truth Dion wrote LXXX Books of History, beginning with the Arrival of Æneas in Italy, and the building of Alba and Rome, and so went on without any interruption, ending in the Slaughter of Heliogabalus, Anno V. C. 973, Christi 221, but the first XXXIV Books are lost, the next following XXV are Extant, and those that succeeded these again are lost; how great the loss of these LV Books is, will easily appear of any Man from what is spoken of him by John Brædinus; Considering (saith he) that Dion

spens

spent his whole Life in managing publick Affairs, and by all the inferiour degrees of Honours, arose to that hight as to be twice made Consul, and after that being Proconsul, Governed some Provinces to his great honour, joining a great knowledge and experience together; who can doubt whether he is to be placed amongst the best Writers of History? In truth he gathered together very accurately the Order of the Assemblies of State, and the Rights of the Roman Magistrates; he is the only Person who hath given an account of the Consecration of Delsifying of their Princes, and divulged their Arcana imperii, secrets of State, as Tacitus calls them, for he was a diligent Searcher into the publick Councils.

Or if our Reader desireth to go a shorter way, and to read the rest of the History where Livy fails, twisted in one thread as it were; *Vellejus Paternulus* may very well be admitted, who flourished under *Tiberius* Vellejus Paternulus. *Caesar*, as he himself testifieth, *Anno Christi*

27. A clear Explainer of the antient History, Ald. in close and of a great Efficacy; and Aldus Minus Scholium ad *He is honest and true,* Vell. till thou comest to the *Cæsars*, where he is not everywhere faithful, for through Flattery he conceals or covers many things, yea and plainly tells them otherwise than they were, yet he expresth himself every where, with a certain facil and flowing Eloquence. *Iustus Lipsius* thus speaks of him, nothing can flow with greater purity and sweetness than his Style; he comprehends the Antiquities of the *Romans*, with so much brevity and perspicuity, that (if he

he were extant intire,) there is no other that is equal to him, and he does commend the *Illustrious Persons* he names, with a certain exalted Oratory, and worthy of so great a Man, as *Johannes Bodinus* saith; it is commonly conceived and agreed, that his *Compendium* of the *Roman History* is contain'd in two Books, but we have only some Shreds of his first Book, as *Rhenanus* calls them, but if the Reader begins with the *IX* Chapter of the *Gruterian* Edition, he will find the History intire, from the Conquest of *Persens* King of the *Macedonians*, to the *XVI* year of the Reign of *Tiberius Caesar*, and he may all along, as he pleases, joyn the Lives I have mentioned above, in their order with *Vellejus*, to enlarge the History, and so he may pass on to the Writers of the *Casarian* times.

An Addition.

“ The Author having in the end of the
 “ *XVIII* Section made only a short mention of *Appianus Alexandrinus*, I think it
 “ not amiss here to give somewhat a larger
 “ account of him, because there is an excellent Version of his Works in *English*,
 “ whereas *Dion Cassius* to my knowledge
 “ was never Translated into our Language.

“ *Henry Stephens* in his Dedicatory Epistle
 “ before *Appianus*, calls him the Companion of *Dion Cassius*, and saith that these
 “ two were of great use to all those who
 “ desired

"desired to know the flourishing times
 "of the *Roman* Common-wealth, and to
 "understand many Passages in *Cicero* and
 "others, concerning the State of the *Ro-*
 "*man* Republick, for those Latine Histo-
 "rians who have come down to us, cannot
 "so well satisfie their Thirst as *Dion* and *Ap-*
 "*piamus*, but if they do not leave their Rea-
 "der wholly Thirsty, yet we cannot deny
 "but he will remain very unsatisfied. And
 "a little after, saith he, I shall mention
 "another thing in which he is the Com-
 "panion of *Dion*, that is, he relates not a
 "few things that concern the change of
 "the *Roman* State, and the institution of
 "their Princes, and there is one thing in
 "which he excels *Dion*, and all the other
 "Historians, which is his ascribing those
 "miseries which are attributed by all the
 "rest to *Fortune*, to the Providence of
 "God; thus far that Learned Man speaks
 "of him.

"*Vossius* saith, he writ the *Roman* Hi-
 "story in *XXIV* Books, beginning at *Æneas*,
 "and the taking of *Troy*, but with great
 "brevity till the times of *Romulus*, and
 "then he wrote more accurately of all the
 "succeeding times till *Augustus*, adding
 "some things here and there to the Reign
 "of *Trajan*, but then the manner of his
 "dividing his Works, and the Titles and
 "Arguments of his Books may be best
 "Learned (saith he,) from *Photius*, and
 "from his own Preface; of this vast work

"we

"we have now extant nothing but his Pa-
 "nick, Syrian, Parthian, Mithridatic,
 "Iberian and Illyrian Wars, and five Books
 "of the Civil Wars of the Romans, and a
 "fragment of the Celtick or German War.
 "Henry Stephens prefers him also before
 "Dion Cassius, and all the rest of the Hi-
 "storians, because he reduced his History
 "into certain Classes, that though the
 "whole was a Roman History yet the va-
 "riety of the Titles which he placed be-
 "fore each Book, seem'd to promise the
 "Reader a kind of new Subject, and by
 "that hope allur'd him to proceed, not
 "to mention (saith he) how much more
 "easily any thing sought after, may be
 "found in this method of Writing; in this
 "Appianus has been very ingeniously imi-
 "tated by Dr. Howell in his late Learned
 "Universal History.

"Photius gives this account of Appianus
 "his History of the Civil Wars of the Ro-
 "mans; these things are, saith he, con-
 "tained in them, first the Wars betwixt
 "Marius and Sylla, then those betwixt Pompey
 "and Julius Caesar, who contended a-
 "gainst each other, and fought many great
 "Battles, till Fortune favouring Caesar, Pom-
 "pey turn'd his back and fled; then the
 "Wars of Antonius and Octavius Caesar, who
 "was afterwards call'd Augustus against the
 "Murderers of the first Caesar, in which
 "many of the greatest Romans were, con-
 "trary to all Laws and Justice, proscribed

"and

and Murthered ; than the Wars betwixt
Antonius and *Augustus* themselves, who
 had several sharp Fights to the destru-
 ction of great Armies, till at last Victory
 smiling upon *Augustus*, *Antonius* fled into
Egypt; having lost his Army, and there
 Murthered himself, which being the last
 Book of the Civil Wars, shews also how
Augustus took in *Egypt*, and the Common-
 wealth of *Rome* became a Monarchy
 under *Augustus*.

He gives us also this account of the
 Author. *Appianus* was by birth an
Alexandrian, and at first a Pleader of
 Causes at *Rome*, afterwards he was a
 Prefect or Governour of some Provinces
 under the Emperors; his Style is mo-
 derate and restrain'd, but as far as is
 possible he is a lover of Truth, and an
 exact Relator of Military Discipline,
 apt to put life into the desponding Sol-
 diery, and to appease them when enraged,
 and well able to describe and imitate
 any Passion. He flourished in the Reigns
 of *Trajan* and *Adrian*; thus far *Photius*
 speaks of him.

That which prevail'd upon me chiefly
 to insert this Addition in this place, was
Appianus his History of the Civil Wars
 in V Books written with great Clearness,
 Elegance and Accurateness: In which
 beginning with the *Gracchian* Sedition,
 about the *Agrarian* Laws, *A.U.C.* 622,
 or thereabouts, and continuing it down
 •I through

'through all the various Seditions and
 'Civil Wars of the *Romans*, to the Death
 'of *Pompey* the younger, *Anno U. C. 718*.
 'which was but five years before the fatal
 'Battle of *Altium*, and *Augustus* his Ser-
 'tlement in the Empire, a story that is not
 'writ at large and intirely by any other
 'but this Author and *Dion Cassius*, and is
 'one of the best Supplements, that is ex-
 'tant of the last Books in the end of *Li-*
 '*vy*, and one of the best Introductions too,
 'to the History of the *Cesars*; and lastly,
 'it is one of the most lively Representati-
 'ons that is to be found in any History
 'of the Disorders of Common-wealths,
 'and the Miseries that attend great Chan-
 'ges in Governments, and so of great
 'use in this our unsettled Age.

'It is certain this History has lost its
 'end, for *Photius* gives an account that it
 'reached much lower down in his times
 'than it doth now.

'There is lately published an excellent
 'History of these times, written original-
 'ly in *French*, but made *English*, where-
 'in all these *Greek* and *Latin* Historians
 'which have related the History of this
 'great change in the *Roman* State, are
 'reduc'd into one elegant body. Intitu-
 'led; *the History of the first and second Tri-*
 '*umvirate*, Printed for *Charles Brome* in
 '1686.

SECT.

S E C T. XXI.

The History of the Cæsars is first to be fetched from Suetonius and Tacitus; the great Honour shewn to both of them by the Testimonies of very learned Men; the Judgment of the most famous Criticks concerning Tacitus various or rather contrary; Light afforded both to Suetonius and Tacitus by Dion Cassius.

AS to the Writers of the *Cæsarian times*, Suetonius let the Reader begin with *Suetonius Tranquillus*, a most correct and candid Writer, as *Vopiscus* Stiles him. He flourish-^{In firmo,} ed under *Trajan* and *Adrian*, Anno Christi, ^{c. 1.} 127, and was Secretary to *Trajan*: He was ^{Spatia. in} an intimate Friend to *Pliny Secundus*, and ^{Adriano.} he deserved his esteem, being as *Pliny* saith ^{c. 11.} in a Letter to *Trajan*, an honest, sincere, ^{Lib. 10. Ep.} learned Man. And thence I conclude that the Testimonies of the later Criticks concerning him are true, as that of *Ludovici- Lib. 5. de* *cus Vivis*; Suetonius is the most diligent and ^{trad. disc.} impartial of all the Greek or Latin Writers, he seems to me to have written the Lives of the XII Cæsars with great Integrity, because he conceals not the Vices or suspicions of Vices in the very best Princes, nor does he dissemble the Colours of Vertue in the worst. *Colerus* ^{Epist. de} doth almost follow *Vivis*, as to the main, ^{Stul. Pall.} and then adds something as to his Style: His Style (saith he) is short and nervous, and

Tacitus.

Ep. ad Ord.
Batav.Ad Max.
L. 2. Imp.

no man has more diligently intermixt the public Rites, he is most correct and candid, and not obnoxious to any man, for whoever wrot the temper or humors, and manners of Princes with a greater freedom? Courtiers and Statesmen may from hence reap much advantage, and may also from Suetonius at the same time learn to detest flattery. And with Suetonius Tranquillus, the Reader may admit Tacitus, an Historian of a great and sharp Judgment, who wrote of the same times with Suetonius; the Criticks say he had a new, concise and sententious way of Writing, but as to the use and utility of his History they vary, one may be rather fight each against other. Justus Lipsius, the Prince of the Criticks, thus expresseth himself; an useful and a great Writer, and who ought to be in their hands, who have the steering of the Common-wealth and Government; and again, a sharp Writer and very prudent, and who if ever may be very useful in the hands of Men, in these times and Scenes of Affairs; he doth not recite the Victories of Hannibal, almost fatal to the Romans, nor the specious Death of Lucretia, nor the Prodigies of the Foretellers, or the Predictions of the Etruscans and the like, which are rather to please than instruct the Reader. Let every one in him consider the Courts of Princes, their private Lives, Counsels, Commands, Actions, and from the apparent Similitude that is betwix those times and ours let them expect the like Events; yet shall find under Tyranny, Flattery and Informers, Evils too well known in our times,

times, nothing simple and sincere, and no true Fidelity even amongst Friends; frequent Accusations of Treason, the only fault of those who had no fault; the Destruction of Great Men in heaps, and a Peace more cruel than any War. I confess the greatest part of his History is full of unpleasant and sorrowful Accidents, but then let us suppose what was spoken by the dying Thrasea, spoken to every one of us; Young Man, consider well, and though I implore the Gods to avert the Omen, yet you are born in those times that require the well fixing your mind by examples of Constancy: To this may be added his Style, which is by no means sordid or vulgar, but distinguish'd with frequent and unexpected Sentences, which a Man cannot conjecture whence they should be deriv'd, which for their Truth and Brevity may be compar'd to Oracles; to conclude, he is a wonderful Writer, and does most seriously do, what he seems not to make his business at all; for it is not only a History, but a Garden and Seminary of Precepts. Cornelius follows here the Judgment of Lipsius, and thus he writes, We esteem the Judgment of Lipsius as equal to Tacitus; thou thinkest, and that seriously, of the Court and Palaces? as I love thee, look a little seriously in Tacitus, into the fortune of Courtiers, and the genius of Princes. Let Cornelius be always by thy side, that true Court Companion; nor is there any cause that our Centaurs and Ru-sticks should affright thee from him, who pretend that these Representations are too Ancient, and nothing like our Manners and Times. I say

it is nothing so, there is the same Play still upon the Stage, the same Vertues, the same Vices are re-acted, only the Authors are re-acted, only the Actors are changed, only here wants a learned and a wise Spectator. *Isaac Casaubon*, a Person admired for his Learning and Vertue, here goes quite against the Judgments of *Lipsius*, and *Colerus*, for where he compares the other Historians with his *Polybius*, he affirms of *Tacitus*, that if his fortune had not deprived him of a Subject worthy of his faculties, he might have equall'd any of the most excellent Greek or Latin Historians, but such times, (saith he,) fell under his Pen, especially in his Annals; as there were never any more polluted with Vices, or more destitute of, or enraged against, all Vertues; then comparing more particularly the matter of the History of *Polybius* and *Tacitus* together, he concludes thus, We can easily excuse *Tacitus*, but not those who prefer this Author before all the other Historians, and aver that he is to be frequently read by Statismen, and the only way from whom Princes, and their Counsellors should take rules for the Government of Common-wealths. Now if we would expose the absurdity of this Opinion, it would not be difficult to prove, that those who think so, accuse our present Princes of Tyranny, or would manifestly teach them the Principles of Tyranny; for what can be more pernicious (especially to a young Man) than the reading of those Annals? For, as good Examples when they are frequently in sight improve a Man, without his Observation, so ill Examples hurt us, for by little
and

and little they sink into our Minds, and have the effect of Precepts, being often read or heard; but to proceed, our Reader will better apprehend, and more clearly understand both *Suetonius* and *Tacitus*, if he has first read *Dion* *Dion Cassius* whom I mentioned before, and of this opinion *Colerus* is also; *Thou wouldest better understand Suetonius and Tacitus, let then Dion lead the way. I would have thee know this, that he is the only Author, who has given us the famous and politick Oration of Meccenas to Augustus, which is worth all the rest of the Histories, and he has also the splendid Oration of Agrippa to him; in other things and relations he hath not wholly escaped the suspicion of Falshood.*

Additions.

Carolus Patin Professor of Physick at *Padua*, a Person extraordinarily well versed in Antiquity, set out *Anno* an excellent Edition of *Suetonius* evincing the truth of his Relations by the Testimony of ancient Coins and Medals as *Gravins* has since of *Florus*.

It would not in my Opinion be much amiss in reading *Tacitus's* History we likewise joyned the Political Observations upon it of a late ingenious Writer *Christophorus Fosternus*, who parallels most material Passages in his History with Examples out of the modern, as *Gnicciardin*, *Thuanus*, &c.

S E C T. XXII.

The Passage to the rest of the Writers of the Augustan Story how to be made, viz. Spartianus, Capitolinus, Vulcatius, and the other Authors, who are not to be highly esteemed, the Judgment of Justus Lipsius upon them, and also of Casaubon; Herodian to be read in his place with them; how far these Authors have brought the History, and that amongst them Aurelius Victor, and Pomponius Lætus are to be admitted.

THese being thus expedited, if the Reader please to take in the Lives of *Nerva Coccejus*, and *Trajan*, two most excellent Princes out of *Au-*

Spartianus, Lampridius and Capitolinus flourished under Constantius Chlorus, Anno Ch. 295.

Vulcatius under Diocletian, Anno Christi, 289.

relus Victor, Xiphilin or any other of the Writers of Lives; Spartian's, Adrian, and Capitolinus his Antoninus will immediately follow in their order, and all the

rest of the Emperors, whose Lives and Actions are written by those six Writers of the *Augustane* Story, not so elegantly as truly, and were lately put out accurately amended and illustrated by *Isaac Casaubon*, the immortal Glory of this last Age; and *Claudianus Salmasius* a man learned to a Miracle in the ancient Learning: and although *Caspar Barthius* prosecutes these Authors, with a mean and slight Testimony, and affirms, that

Advers.

l. 26. c. 16.

that the Latine Tongue was become deform'd, in the very Ages of *Theodosius* and *Justinian*; yet I would not have any man thence conclude, that he shall gain small Advanrage by the reading of them: let him rather hear *Justus Lipsius*, and *Casaubon's* Epist. quæst. l. 3. Ep. 2. Judgment of them, of which the first thus briefly; *one Writer is useful for one purpose, and another for another*; *Spartianus*, *Lampridius*, *Capitolinus*, and *Vulcatius*, and the rest of the Writers of the second form, have indeed not much Eloquence, but it is possible to extract out of them a vast plenty of *Antiquities*, and of the forgotten *Customs*. The latter is yet more large in their Commendations; *The reading of these Authors* (saith he) *is not only useful but necessary for all men, but especially for all those who are studious of the ancient manners and History, and especially for those who love the Roman Civil Law.* For how many things will you find dispers'd in the whole Work, which belong properly to the Study of Law? How often is it there observed, that a new Law was introduced, or an ancient Law abrogated? That I may not mention this, that if it were not for these Writers, many of the great *Civilians*, whose Names and Fragments are extant in the *Pandects*, would have been altogether unknown to us, not to mention also the Style, which is common with these Authors, to the ancient Lawyers; in short, what esteem ought we to have for the excellent Letters of so many Princes, so many grave Decrees of the Senate, and so many other publick

lick Monuments transcribed out of the Cabinets of the Cæsars, out of the Acts or Registers of the Senate and People, or out of I know not what other secret and conceal'd Records? or whom will you assign out of all the number of the ancient Writers, to whom we are indebted for a like Fidelity or Industry? nor ought I to pass by those Learned, and not far fetch'd but Domestick Digressions, with which these Books are enriched as with so many Studds of true and radiant Purple in very many places; thus far Casaubon. These Historians will furnish the Reader with the History, (if the Chronologers deceive me not,) of an *Hundred Sixty and Seven Years*, it is however certain, they will give him the names of *LXX* and upwards, who in the course of these times, by right or injury obtain'd the name of *Emperour* or *Cesar*. The *Lives* of some of which also are written in *VIII Books*, by *Herodian* an Author of good Judgment, discreetly and elegantly; therefore if the Reader please to joyn him to the other six Writers of the *Lives*, in his due time he will have a fuller, and more illustrious History of *Commodus* the *Emperor*, and of the other seven that succeeded him, to the *Gordians*; for he will find in that Writer, a great variety of both things and men, and frequent examples of Fortune's Frowns and Smiles, as she is ever changing; and he will observe strange and wonderful Counsels, and unexpected Events; he will find as occasi-

Herodian
flourished
Anno Cbr.
224.

on

on serves grave Sentences, and a style full both of dignity and sweetness; to conclude, *Polition.*
He will find plenty of necessary Utensils for the *in pref. ad*
improvement of his Manners, and as it were *Innoc. 2.*
the Looking-Glass of Humanity, which he may *Pont.*
inspect all his Life time, and from whence he
may draw Instruction for the better manage-
ment of publick or private Affairs. Let him
then read this Author either in Greek or
Latin, for I know not whether *Herodian* de-
serves more Honour, who in his own Lan-
guage flows with a plentiful vein, or *Politi-*
an who has translated him so happily,
that he doth not seem so much to have
rendred as writ that History. However
these six Writers, the last of which is *Vo-*
piscus, who is yet learned and accurate be-
yond any of the rest, will bring the Reader
to the *thousand thirty and sixth* year after the
building of *Rome*, that is, to the Death of
Carinus Caesar, who with *Numerianus* is said
to have reigned or affected the Empire af-
ter *Carnus*; it is to be confess'd that in this
Series which these six Writers of Lives
have left us, there is a Gap betwixt *Gordia-*
nus the third, and *Valentinian* the Empe-
rour; for *Valerianus* did not succeed im-
mediately after *Gordian*, but first the two
Philippi, and to them the *Decii*; and then
Vibius Gallus, with his Son *Volusianus*, then
Amylianus Libycus, who was immediately
succeeded by *Valerianus*; and the learned
Casanbon reckons some others, to the num- *In Not. ad*
ber of Fifteen, between *Casars* and *Emperors*, *Trebell.*
Pol.
within

within the space of *Nine* or at most *Ten* years, none of whose Names are mention'd any where in these Writers; a supply is therefore to be made of this defect from

*He flourished An.
Chr. 395.*

L. 21. c. 18.

In Not. Ad.

Hist. Au-

gust. Poli-

tian Mis-

cel. c. 73.

Paulus Jo-

vius Elog.

43.

Voss. de

Hist. Lat.

lib. 3. c. 8.

Anrelins Victor, a discreet and prudent Writer, of whom *Ammianus Marcellinus* saith,

That for his *Sobriety* he is much to be com-

mended; and *Casaubon* calls his small Piece

of the Lives of the Emperors: An Ele-

gant Discourse: Or from *Pomponius Latinus*,

A Man, (for the Age in which he wrote)

rarely acquainted with Antiquities and good

Learning, and very conspicuous amongst the most

excellent Wits of his time; who hath written

a Compendium of the Roman History, from

the Death of *Gordian* the younger, a little

beyond the time of the Death of *Heraclius*.

This Author flourished about the year after

Christ 1488. In this History of the *Cæsars*

you may read many things which are not to be

found in any of the Historians, which for the

most part he extracted from the Ancient Pa-

gyriffs.

S E C T. XXIII.

After the times of Constantius Chlorus, and a little before, the History seems a little perplex'd, especially in the Latin Writers, Eusebius, Zosimus and Zonaras, will render it more plain; of Zosimus and Zonaras, and their Writings; and also Jornandes and Ammianus Marcellinus, who is here to be read. The Opinion of Lipsius and Balduinus the Lawyer concerning him.

BUT because the History of those times is very confused (especially if we consult none but Latin Writers) to the Succession of Constantine's Children. It will well requite the trouble, to seek Assistance from the Greek Authors, *Eusebius, Zosimus, Zonaras*, or some Author; as well in relation to the aforesaid Emperors, as also to them that follow *Dioclesian, Constantius Chlorus, Galerius* and *Constantine the Great*, whose Histories may be thus illustrated: For in this Age *Eusebius* flourished, under *Constantine* and his Children, about the year of *Christ* 325. and for his great Learning and extraordinary Knowledge of History, was very famous; of whom more will be spoken when we come to the Church-Historians.

*Eusebius.
Zosimus.
Zonaras.*

Since the Death of our Author, there has been published, first by
Baluzius

Lactanti-
us.

Baluzius, a Learned Frenchman; Secretary to the late Famous Minister of France Cardinal *Mazarine* and since that at *Oxon*, a History of all the *Roman* Emperors, from the 20th year of the Reign of *Dioclesian*, *Anno Christi* 303. to the year 313. which was the 7th year of the Reign of *Constantine* the Great, written by *Lucius Cælius Lactantius*, and stiled, *De mortibus persecutorum*. This Author was contemporary with *Eusebius* and was Tutor to *Crispus*, one of the Children of *Constantine* the Great; and tho' this History is but of a short space of time, yet it gives a great light to the most intricate part of that History, and is of great credit, as being written by a Person of great Fidelity, who was an Eye-witness of all those Transactions, and a very Elegant Writer.

Zosimus.

Zosimus writ the declension of the Empire in VI Books, beginning with *Octavianus Caesar*, and ending in the taking of *Rome* by the *Goths* under *Alaricus*: In the first Book he runs through all the first Emperors, to *Dioclesian*, with great brevity; but in the other V Books he gives a larger and fuller account. He lived in the time of *Theodosius* the younger, who began his Reign, *Anno Christi* 507. and ended it *Anno*

449. his Style is short and clear, pure and sweet, as *Photius* represents it. He was a Pagan, and therefore reflects very often upon the Christian Princes; and yet *Leunclavius*, a Learned German, doth not think it is fit, for all that, to call his Fidelity too easily in question: and he adds *In Prefa.* moreover, That if any Man read him without Prejudice, he will find, that his History (which is almost totally made up of those things that were passed by, and not taken notice of by the rest of the Historians) is very pleasant, and useful to all Men who are employed in State Affairs. *Henry Stephens* was of opinion, That he industriously sought into the truth of concealed things, and carefully discover'd it. This History is for the most part of it an Epitome of † *Eunapius*, who wrote an History of the *Cæsars*, beginning where *Herodian* ends, and continuing it to his own times; he lived under *Valentinian*, *Valens* and *Gratian*; about the year of *Christ* 370. His History though said to be extant at *Venice*, was never Printed. But *Photius*, saith *Zosimus*, did almost transcribe *Eunapius*, as differing from him only in this, that he doth not reproach *Stillicon* as *Eunapius* did; and that his Style is shorter and more easie, and that he rarely makes use of any Rhetorical Figures: but *Zosimus* begins his History much higher, and continues it down much lower.

Voss. de Hist. Græc.
c. 18. l. 2.

† *Eunapius's* History is said to be extant in Manuscript in the Library of *Venice*.

Epist. ad Phil. Sid. nejum.

There is lately an Elegant Version of *Zosimus* printed in English.

Johannes

Zonaras.

Johannes Zonaras wrote a general History from the beginning of the World to the Death of the Emperor *Alexius Comnenus*, Anno Christi 1118. in whose time he lived; he divided it into three Tomes; in the first Tome he briefly writes the History of the World, from the Creation to the Destruction of *Jerusalem*. In the second Tome he writes the *Roman* History, from the building of *Rome* to *Constantine* the Great, but with great brevity. The third Tome gives an account of the Actions of all the Christian Emperors, from *Constantine* the Great, to the Death of *Alexius Comnenus*. From some or all of these therefore the History of the aforesaid Emperors may be made more full and clear, especially if to those things which are related by *Zosimus*, as done by the *Goths* under *Gallienus*, and the succeeding Emperors of

Jornandes. *Rome*, *Jornandes* may be call'd in as a Witness, who will assure us, that all which *Zosimus* hath related is true: For as *Leondevins* assures us, What both these Historians have written concerning the *Goths* do most exactly agree; nor is there any other difference betwixt them but this, that *Jornandes* is a little more full, as not omitting the circumstances of things; nor is it to be wondred at that these were not so well known to *Zosimus* as they were to *Jornandes*, for the latter was a Goth, or an Alan, which Nation was nearly related to the *Goths*, and understood the Affairs of the *Goths*, who were his own Country-men, much better

better than the Grecians did, and joyned the Gothick Historians with the Greek and Latin Writers, as he himself confesseth. Jornandes flourished about the year of Christ 546. and here let the Reader proceed immediately to the reading of *Ammianus Marcellinus*, a Man of a clear Fidelity and Judgment in the esteem of the most rigid Censors. By his own confession, his Language is Military and Unpolished; he was very famous about the year of Christ 375. He diligently prosecutes as a Souldier the account of Military Affairs, and doth often digress in Relations; and doth not seldom intermix Sentences, as Justus Lipsius acquaints us. And Balduinus goes on thus, He is indeed a Souldier, but a very Learned Souldier; and so studious of Antiquities, that there is scarce anything which he hath not searched out. To speak in one word, he is a most diligent Writer; his Latin indeed is rough, for he is a Constantinopolitan; but he is full of Learning, and has included in his History, a various, manifold and uncommon Literature; and has largely Wrote an History of those times, that are not so well Written by any other: thus, and much more Balduinus relates of him.

Marcellinus Wrote XXXI. Books, from the beginning of *Nerva* to the death of *Valens*, in whose Court he lived; but of these, the first XIII. have perished in the common Shipwreck; in those which are extant he begins with *Gallus Caesar*, about the year of Christ 353. and largely describes the Actions and Lives of *Constantius Caesar*,

far, Julian, Jovian, Valentinian and Valens; an Eye-witness of a great part of which things he was, and he will bring down the Reader to the year of *Rome 1128*, which is the 378th year of *Christ*. His History was Translated into *English* by one *Philemon Holland*, a Dr. of *Physick*, and Printed at *London* in *Folio*, in 1609, who before had Translated *Livy, Suetonius, and L. Florus*; but this Author was not then so well understood as he is now, by the indefatigable industry of *Henry and Hadrian Valesius*; and therefore 'tis fit there should be a second, and a more pleasant Version made of this excellent Author.

SECT

S E C T. XXIV.

Paulus Diaconus his *Miscellaneous History*. Jordanes his *History of the Goths*, and Agathias, may be here Read; or, if the Reader please, the *Third Tome of Zonaras*, whom Nicetas Choniates follows, and after him Nicephoras Gregoras; or if this seems too long, then the Reader may immediately after Zosimus begin Blondus Forlivienfis; or, after Vopiscus, Carolus Sigonius his *History of the Western Empire*; and, from thence, pass on to the VIIth or VIIIth Book of the first Decade of Blondus.

IF after *Ammianus* the Reader proceeds to *Paulus Diaconus* his *Miscellaneous History*, and joyns, as Companion with him, *Jordanes*, who I just now mention'd, his *History of the Succession of Kingdoms and Times*; and also his *History of the Goths*; he will observe from these, not only the Declining of the *Roman Empire*, which *Zosimus* undertook to shew him, but also the intire Ruin and Destruction of it. And lest the repetition of what he was well acquainted with before, should prove tedious and troublesome to him, he may, if he please, begin with the XIIth Book, and so go through with the rest, in which he shall have a perfect History from *Valentinean*, to the Deposition of *Michael Curopolates*; that is, to the year of Christ 812. and may also

Paulus Diaconus.

Diaconus lived about the year of Christ 820.

take in *Jornandes*, when the Times or Affairs require it. For he (as we have hinted already) wrote an History, which is not to be despised, concerning the *Origine* of the *Goths*, and their Actions about those times.

Procopius And *Procopius* may also be here usefully read, who wrote seven Books of the *Persian*, *Gothick*, and *Vandalick* Wars, undertaken by *Justinian*, and managed by *Belisarius* as his General. For if we may believe *Volterranus*, there is in his Books the knowledge of such things as will please the most Curious, and so many Warnings and Turnings of Commanders (as for the most part happeneth in such like Wars) so many Stratagems, consultations concerning the ordering, alluring, confuting, delaying and mitigating Men, that they will render the most incapacitated fit for Publick and Private Affairs. And the Learned *Casaubon* calls him a great Writer. And *Johannes Bodinus* saith, No Man can doubt whether he is not to be esteemed amongst the principal Writers.

Agathias. After *Procopius* follows *Agathias*, a florid and prudent Writer, he lived about the year

Vossius de Hist. Græc. of Christ 567. "He was a Lawyer by Profession, of Smyrna in Asia, and wrote V Books
l. 2. c. 22.

"of the Reign and Actions of *Justinian*, and begins his History where *Procopius* ends his; his Style is terse and florid, and he was

Zonaras. "Pagan. But if the Reader should rather chuse to pursue and read the III Tome of *Zonaras*, whom I have also recommended before, *Nicetas Choniates* will then claim the next place, and after him *Nicephorus Gregoras*.

was; which two Authors continuing the History, especially of the Eastern Empire, will bring the Reader down to the death of *Andronicus Palaeologus* the latter, that is, to the year of Christ 1341. The first of them flourished in the year of Christ 1300. and in XXI Books wrote the History of LXXXV. years, that is from the Death of *Alexius Comnenus*, where *Zonaras* ended, to the year of Christ 1203. the latter lived *Anno Christi* 1361. " And wrote a *Bizantine* History in " XI. Books, from *Theodorus Lascareus* to the " Death of *Andronicus*, in whose times he lived, and therefore deserves the less credit " in his History of that Prince's Reign; and " *Cantacuzenus* severely corrects him for it, " and calls him a light Person and a Liar: " His Style is much worse than that of *Nicetas*, for it is too luxuriant, and has other " Faults proper to that Age; but he is for " the most part a good Judge of the Causes " of things. But we will not defraud any of them of that commendation has been given them by very learned Men. *Christoph. Colerus* saith the *Oriental Writers* pursue a florid way of Writing, and affecting Elegance too much, are sometimes the farther from it. I confess, *Gregoras* is almost the only Politician. *Zonaras* was very knowing in Publick Affairs, and is especially useful to Lawyers. *Choniates* is often guilty of Trifles; yet he is Religious, and sometimes discourseth prudently of the Causes of publick Calamities; but we shall discourse of these

Voss. de
Hist.
Græc. l. 2.
c. 28.

Lib. 2. c. 29.

again hereafter, and perhaps in a more convenient Place.

But if our Lover of History seems wearied with the Reading of so many Authors, and desireth to shorten his Journey, and reduce it to a *Compendium*. After *Dion Cassius*, or *Suetonius*, he may then take *Zosimus*, who, as I have said, wrote the declining State of the Empire, as he testifies concerning himself, and continues the History from *Augustus* to the taking of the City of *Rome* by the *Goths*, in the year of Christ 410, 1162 years after it was built (an Elegant Translation of which Author was lately Printed in *English*) from which time to the Reign of *Charles the Great* (which is worth our observation) for the space of almost 400 years; the City of *Rome* and all *Italy*, which for many Ages before had been the Terrour and Dread of Foreign Nations, being now amazed either with the sense of present Miseries, or apprehension of impending future Calamities, never had any quiet. From the time therefore in which *Alaricus* entered the City, and *Zosimus* ended his History, *Blondus Forlivienfis* continues down the History of the *Goths*, *Vandals*, *Longobards*, and other Nations, a Thousand and Thirty years, to the year of Christ 1440. in which time he flourished, and till 1450.

Blondus.

Or if the Reader thinks fit, when he has read *Vopiscus*, he will not decline from the right Method of Reading History, if he ad-

mits

mits *Carolus Sigonius's History of the Western Empire*, which he (as he professeth) collected with great and diligent accurateness, and then in writing consigned and commended it to Posterity, with as much Truth as was possible in that great obscurity of things, and the darkness of times.

He begins in the year of Christ 284. in which *Carinus* being overcome by *Dioclesian* at *Murtium* perished, and ends in the Death of *Justinian*, which happened in the 39th year of his Reign, *Anno Christi 565*. After this time (saith he) the Western Empire being wholly extinct, the Roman State was divided into many distinct Kingdoms, as those of the French and Burgundians in Gall, of the Goths in Spain, of the English and Scots in Britain, of the Longobards and Normans in Italy, of the Saracens in Africa; and from thence the Reader may proceed to *Blondus*, beginning at the VII or VIII Book of the first *Decade*, and so go on with it to the end.

S E C T. XXV.

Johannes Cuspinianus, Paulus Jovius, and Augustus Thuanus, will furnish the Reader with a much shorter course of History, from the beginning of the Cæsars to our present Age.

BUT if the Reader desires a yet shorter course of History, and will not indure to be oppress'd with such a burthen of Au-

Johannes Cuspinianus was born at Schweinfurt, and was of the Council to Maximilian I. the Emperor. He died in the year 1529. having brought down his History from Julius Cæsar to Maximilian I. which was dedicated to Charles V. and first printed in 1540. and since at Frankfort in 1601.

thors, Johannes Cuspinianus hath written the History of the Cæsars, or Emperors, from Julius Cæsar, to the death of Maximilian the first, Anno Christi 1518. who was a diligent Searcher into Antient Histories, which is an excellent Work, and worthy

to be read by all. In which, setting down their Lives in order, he hath not only left to Posterity their great Examples, Sayings and Actions, and whatever was well or ill done by them, but also an uninterrupted series and thread of History, which is intire and unmaimed for above one thousand and twenty years. Cuspinianus flourished Anno 1520. under Charles the V.

Jovius.

† Viz. at
1494

Paulus Jovius begins almost where the other ends; † and Wrote not only a History of the Cæsars, but an universal History of
fifty

fifty years, † which is splendid and beautiful: but some think he is not very faithful in it, for he is said to have Written many things very partially, infomuch as *Gorranus* of *Paris* confidently affirmed, That his Romance of *Amadis* would not seem less true and credible to Posterity, than the History of *Paulus Jovius*, as *Bodinus* saith in his *Method of History*, where he concludes thus, † That is to the year 1544.

‘He delivers many things concerning the *Persians*, *Abissines* and *Turks*, which he could not possibly know whether they were true or false, where he could have no other foundation but rumours and publick fame, having never seen the Letters, Speeches, Actions, or publick Monuments of those Princes and Countries, and yet he Writes as if he had been present, and leaves not the least place for doubt. So what he might with facility have most truly Written, the Affairs of *Italy*, those he would not Write truly; and what he would have Written so, those he could not: thus far *Bodinus* of him. And *Melchior Canus* saith, He was too violent both in his Love and Hatred; and because he was a Lover of Money, he was a Slave to it in the very Writing of his History, And yet if we may credit *Justus Lipsius*, He is to be Commended and Read for the manifold and various Series of things which he has regularly and clearly reduced into the body of an History. The famous President, *Jacobus Augustus Thuanus* follows him, who is, without dispute, the Prince of the Historians of this Age.

Page 538

Thuanus.

Age. He has delineated a General History of the World, from the year 1545 to the year 1608, in a most excellent styte, which is since continued to the year 1618, by another, in a later Edition Printed at Geneva.

S E C T. XXVI.

The Writers of some very excellent Particular Histories commended, as Guicciardin, Paulus Æmilius, Philip de Comines, whose great Elogies are remembred; Meteren, Chromerus also and Bembus recommended.

F. Guicciardin.

I Am not ignorant that there are many other Authors, who have with their Pens delineated the Histories of particular Nations, or Persons, as well Antient as Modern, who, in their times, do well deserve to be read; and amongst them I will first name *Francis Guicciardin*, who treated the Affairs of *Italy* in his own times, a wise and understanding Writer, who is able to make his Readers such (as *Lipsius* saith;) he is free and true, and bias'd with no affections, except that of hatred, which he seems often to discover against the Duke of Urbine. *Bodinus* is also very large in his Commendations of *Guicciardin*, and that not without good reason; for in Writing History, he hath excelled all his equals in the Judgment of grave Men; And I know not (saith he) whether I may not say the same thing, as to the

more Antient Historians; for where any thing that seems inexplicable, falls under deliberation, he shews an admirable subtilty in his Discourse, and every where sprinkles grave Sentences like Salt: And a little after, There is in him a strange study to find out the Truth; for he affirms nothing rashly, but backs every thing he saith with necessary Arguments; he is reported to have transcribed the Letters, Decrees, Leagues and Speeches out of the very Fountains and Originals; and, to conclude, he was so exact an Inquirer into Things, Places and Persons, that it is said, he took a view of all the Cities, great Towns, and Rivers of Italy, and which I think most material (saith he) carefully examined all the publick Monuments. This great Man Flourished about the year of Christ 1530. His History was Translated into English many years since, by a very great Man.

Paulus Æmilius Veronensis Flourished in the same Age of our Great Grand-Fathers, about the year of Christ 1530. who, beginning with the first Kings of France, Wrote the History of France for above one thousand years; with a Laconick Brevity. He is said to have spent XXX years in this excellent Work, by which he acquired to himself a great Name. He is, in the opinion of *Gerardus Johannes Vossius*, an Elegant and a Curious Writer; and *Justus Lipsius* bestows an high Commendation upon him, in these Words. He, (saith he) that I may express the thing shortly, is the only Man,

Paulus Æmilius

De Hist. Lat. lib. 3. c. 12.

In Not. ad l. 1. Polip. c. 9.

Man, amongst the latter Historians, who observed the true and antient way of Writing Histories, and steadily pursued it; his Style is Learned, Nervous, Close, and inclining to Subtilty and Finesses. fixing and leaving ever something in the mind of a serious Reader; he often mixeth Sentences and wise Expressions; he is a diligent Searcher, and a severe Judge of things, nor is there any Writer in our Age more free from Passion. A little before Paulus Amilius, lived

Philip Comines, this History was published in English, in Folio and Octavo a few years since, the Octavo being a new Translation.

Philip Comines, who wrote so well of the Actions of Lewis the XIth. King of France, as Justus Lipsius feared not to compare him with any one of the

antient Historians. It is incredible (saith he) how clearly this Man saw all things, and looked through them; he discovers the most concealed Councils, and delivers saintary and rare Precepts for our Instruction, and that in a diffused way after the manner of Polybius. The famous Parisian President Jac. Augustus Thuanus, hath left an excellent Testimony to Posterity, of Comines his History in the History of Lewis the XIth. Writ by that prudent Knight Philip Comines; As I cannot deny that there are many Precepts of Prudence, so no Man can deny but there are many Examples of a disingenuous mind, and therefore no way befitting the Majesty of a King. Comines flourished about the year of Christ 1490.

Meterenus

Emanuel Meteren, wrote the History of the Low-Countries, from the year 1369 to the year

year 1562 very briefly, and in his first Book ; but in the one and thirty Books that follow it very largely to the year 1611. he dying in the beginning of the next year. *Chromerus* the History of Poland ; *Petrus Bembus* that of Venice ; and others have written the Histories of other particular Countries, which are worth the Reading ; but I design not to express them all, as indeed who can ? Or if I could, who could Read them all ? But I have made it my business to propose, especially to my younger Hearers, a thread of Histories disposed in such a right order, as he may from it learn the distinct Changes and Varieties of times, and the Series of the great Transactions that have passed in the World, down to our own Age.

SECT.

S E C T. XXVII.

A Transition to the British History, how the Reader ought to prepare himself for the Reading of it; In what Order he should go on. Camden's Britannia, and Selden's Analecta are first to be Read, George Lilly's Chronicle; the Compendium of the British History.

BUT, that we may not be thought wholly ignorant and negligent of our own History, whilst we search into that of other Nations, it is convenient to give some account of the *British* Writers, and to annex it by way of supplement to the former Catalogue, and to point out at the same time in what order they are to be Read, for I have no small confidence I shall thereby more oblige our University Youth, than by the other; that is, by shewing a more certain and shorter way to the Knowledge of our *British* History, as you see I have already done in relation to the Universal History, for who is there that doth not esteem it a shameful thing, to be thought a Stranger in his own City, a Foreigner in his own Country? As for me what *M. Cicero* said once of the Latine Poets to the *Romans*, I should with much greater confidence apply to *Englishmen* as to the Histories of *Britain*; *None can seem learned to me, who is ignorant of what is our own.* In truth, to search out the great Actions of other Countries, and in the
mean

mean time despise our own, is a certain sign either of a most lazy Inactivity, or of a soft and unmanly Delicacy; for though that which Sir Henry Savil (the great and eternally to be remembred Ornament of our *University*;) saith is most certainly true, and confirmed not only by his, but by the Testimony of Mr. *John Selden* the Lawyer, a Man not only excellently versed in History, but in all other sorts of ancient Learning; *that there was never yet any Man who hath written an intire body of our History, with that Fidelity and Dignity as became the greatness of the Subject*; yet the former of these confesseth that we have some particular parts of our History which are not ill written in former Ages, and the latter (*Mr. Selden*) acknowledgeth and commendeth some others, as written exceedingly well in this last Age. But be this as it will, I shall with the greatest confidence assert, that there are many noble Actions, and things that are worthy of our Contemplation and Observation, which will occur in the reading of the greatest part of our Histories; this then is the order which I should recommend for the reading of our *British History* to the studious in it. First, Let our Student begin with the famous *Sir William Camden's Britania*, in which besides a most accurate Description of the whole Island,) he will find briefly represented the History of the first Inhabitants, and an account given of the *Origine* of the Name; the Manners of the *Britains*, the History of the

*Epist. pre-
lim ad
Malmsber.
An. 1601.*

*Epist. ad
Aug. Vin-
cent.*

*Camden's
Britannia.*

the *Romans* in *Britain*, and many other things infinitely worth our Knowledge, collected not out of mere *Fictions* and *Fables*, which none but a vain Man would write, nor any but an ignorant Man believe, (as he expresseth himself) but out of the most sincere and uncorrupted Monuments of Antiquity : my advice therefore is that this Book or rather Treasury should in the very first place be most diligently perused, nor will be amiss here to call in the assistance of Mr. *Selden's* two Books of Collections, of the Antiquities of the *Britains* and *English*, either of which Books consists of eight Chapters, in which he has collected what doth most properly belong to the ancient civil Administration of that part of Great *Britain*, which is now called *England*, and in which he has most excellently described both from ancient and modern Writers ; our publick Transactions both Civil and Sacred, and our State-Catastrophes to *William* the Conqueror, and then (according to the Method proposed by us in the beginning of our course of History,) the Reader may be pleased to read over *George Lilly's* Chronicle, (or short enumeration) of the Kings and Princes, who by the Changes of Fortune in diverse and succeeding times, have been possessed of the Empire of *Britain*, or those Commentaries which *J. Theodorus Clavin* Printed of the Affairs of Great *Britain*, in the year MDCIII. under the Title of a *Compendium of the British History*, which is elegantly formed and written.

Seldeni A-
nales.

He flouri-
shed in the
year of
Christ
1560.

An Addition to the former Section.

Besides these mentioned by the Author, *Daniel Langhorn*, a Learned Divine, in the year 1673 published in Latin a short account of the Antiquities of *Albion*, and the Origine of the *Britains, Scots, Danes* and *English Saxons*, to the year 449, in which the *English* first arrived in *Great Britain*, with a short Chronicle of the Kings of the *Picts*, in which is an excellent account of those times in which *Britain* was a part of the *Roman Empire*.

The same Author in the year 1679 published a Chronicle of the *Saxon Kings* from *Hengist* the first King of that Race, to the end of the *Heptarchy* or the year 819, in which he has given an account of all their Actions, Wars, Civil and Sacred Affairs, together with a Catalogue of the Kings and their Pedigrees cut in Copper, in this History he hath reduced into one body all the antient *Saxon* Historians, and represented them truly in their own Phrases, and then promised also a Continuation of this History, which is much desired by learned Men.

In the year 1670, *Robert Sheringham*, Fellow of *Cain's College* in *Cambridge*, publish'd an History of the Origine of the *English Nation*, in which their Migrations, and various Seats, and part also of their Actions, are inquired into from the confusion of Tongues, and the dispersion of the Nations thereupon,

Robert Sheringham.

till the time of their Arrival in *Britain*, in which some things are explained also concerning their antient Religion, sacred Rites, and their Opinions of the Immortality of the Soul after Death, with an account of the Origine of the *Britains*; in this piece are many curious Antiquities, searched for in the most antient *Saxon*, *German* and *Danish* Authors, and an excellent account given of them, which will both invite and reward the Reader's pains.

Silvius.

Lambertus Silvius, a learned Foreigner in the year 1652, Published in Latin an excellent Compendium of the English History, from the arrival of the *Saxons*, to the year 1648, where he ends it with the deplorable Murther of *Charles* the First; he is exceeding short in his Accounts of the *Saxon* Kings, but at the Conquest, he dilates himself, and writes the Lives of our Kings very Elegantly, and with great brevity.

Gildas Sapiens.

Of more Antient times, *Gildas Sapiens* (who is the most antient Writer of this Island,) writ a Piece of the Destruction of the *Britains* by the *Saxons*, which is infinitely worth the reading; he lived in the times of *Justinian*, and he was born in the year of Christ 493, as *Vossius* makes it appear from his own Works.

De Hist.
lat. lib. 2.
c. 21.

Mathæus
Westmonasterien-
sis.

Mathæus Westmonasteriensis, who flourished about the year of Christ 1376, has left a short Chronicle from the beginning of the World to the year 1037.

Florentinus

Florentius Bravonius, a Monk of *Worcester*, who lived about the year of Christ 1119, in the Reign of *Henry* the First, wrote a History from the Creation to the year 1118, which was the year before his Death, which is the more to be esteemed, because the ancient *Anglo-Saxon* Annals are inserted in it in their proper places, as *Vossius* acquaints us, either or both these Authors will very much contribute to the understanding of the History of the *Saxon* Kings before the Conquest.

De Hist.
Lat. l. 2.
c. 48.

An ADDITION.

An ingenious Foreigner, by Name *Elias Schedius*, who was cut off in the prime of his Age, being about 25 years old, wrote a Discourse de *Dis Germanis*, &c. wherein he gives an excellent and succinct account of the Worship of the antient *Britains*. This Book is worth the perusal of all that desire to understand the History and Antiquities of our Country. It was Printed *Anno* 1648.

S E C T. XXVIII.

Gulielmus Malmesburiensis, Savil's Judgment of him, and also Camden's where he begins and ends his History. Galfredus Monumethensis why passed by. The censures of William of Newberry, John of Withamsted, Bales and John Twin. Virunnius differs from all these, Huntington follows Malmesbury, and Hovenden him.

BUT if the Reader had rather begin with the more antient Writers of our History, immediately after Camden's *Britannia* and Selden's *Analeſta*, in my Judgment, *Will. Mal. Malmesbury* deserves to be first admitted, because the Fidelity of his Relations, and maturity of his Judgment, have set him above all the rest. And this is also the Testimony of the Noble and Learned Sir *H. Savil* concerning him.

Epist. præl. ad rerum Angl. Scriptores. *William of Malmesbury* (saith he) was a Man exquisitely Learned for the Age in which he Lived, and hath compiled the History of about seven hundred years, with so much Fidelity and Industry, that he seems to be the only Man amongst all our Writers, who hath performed the part of a good Historian; and the famous Camden speaks thus of him, both the Civil and Church History of England is much in debt to that Man. He writ in V Books the History of the Actions of the Kings

Kings of England, from the year of Christ 449, in which the *English* and *Saxons* entered *Britain*, to the year 1116, which was the XVIth year of the Reign of *Henry* the First, to which he afterwards added two Books more from the XXth year of that King's Reign, to the 8th year of King *Stephen*, which was the year of Christ 1143, in which times he Lived. There are some who advise the beginning with *Jeffery of Monmouth*, because he begins his History much higher, and affirms that one *Brutus* a great Grandchild of *Aeneas*, and LXVIII Kings besides, Reigned here for about one thousand years before *Cesar* entered *Britain*, but we thought it very fit to pass him by, because he seems to write of things that are very obscure and dark, by reason of their great Antiquity, and are involved with mere fabulous Stories; nor have we done or spoken this upon our own private judgment only, many Learned Men having said the same thing before us. *Nembri- In Proxm. genfis, who lived not long after Jeffery of ad Hist.* *Monmouth*, speaks thus. *In our times* (saith he) *there sprung up a certain Writer, who to Expiate the faults of the Britains, set forth a Number of ridiculous Inventions; extolling their Virtue and Valour, with an impudent Vanity above the Macedonians and Romans, his Name was Jeffery, and he was Nicknamed Arthur, because taking the Fables of the antient Britains concerning Arthur out of their old Romances, and encreasing them with*

In Grana-
rio.

his own Additions, and giving them the Varnish of the Latin Tongue, he Cloathed them with the Honourable Name of an History: He also with greater boldness published the fallacious divinations of one Merlin, (which he hath also improved by his own Additions, whilst he turned them into Latin,) for Authentick Prophecies which were grounded upon unmovable truth. John of Wiltamsted, who flourished in the time of Henry the VIth, doth in part agree with William of Newbury. According to other Histories (saith he) which in the judgment of some deserve more Credit; this whole process concerning Brute; which is rather Poetical than Historical, and for many causes seems to be founded in fancy, rather than in any Reality; and Bale confesseth that, there are many things in his History which exceed belief; and John Twin, a diligent searcher out of the British Antiquities, calls him the British Homer, the Father of Lies; but Ponticus Virunnus, (a very Learned Man in the esteem of Vossius,) who lived above 130 years since, and reduced Jeffery's History into an Epitome, passing by the fabulous parts of it, bestows this Elogy upon him. Jeffery of Monmouth was a famous Historian, and a Cardinal, a Man of much Authority with Robert Duke of Gloucester, Son of Henry II. King of England; he was a great favourer of his Country, and collecting a History of the most ancient times, from the Records of their Kings, and out of their highest Philosophy, he continued the same in an uninterrupted Series from the times of the Trojans. That his History

History is most true, will appear from the Customs of the Western Kings, which was to have always some with them, who should faithfully relate their greatest Actions; and John Leland also defends him against Newbury and Polidore Virgil; he flourished about the year of Christ 1160, under Henry the II. But however (as I said before) for these reasons we have passed him by, and rather put our Reader upon William of Malmesbury.

Henry Archdeacon of Huntington follows next, who in VIII Books shewing the Origin of our Nation, and continuing the History of King Stephen and his Successors, goes on to the year 1153; he wrote many other excellent Pieces which would enrich our History, but that they lie concealed from the World in Manuscripts in Libraries; Polidore Virgil styles him an Excellent Historian, and John Leland an approved Writer, he flourished about the year of Christ 1160.

H. Huntingtonis.

William of Newbury beginning with the Death of Henry the First, continues the History a little farther, to wit, to the year 1197; he is a great lover of truth in the opinion of Polydore Virgil, but he is sharply reprehended by J. Leland, because in reprehending Jeffery of Monmouth, he kept no mean, he flourished about the year of Christ 1220.

Will. of Newbury.

To conclude, Roger Hoveden deduced our History to the year of Christ 1202, in his Annals, which he hath divided into two parts, that is, to the IV year of King John's Reign, in whose time this Author flourished.

An Addition.

Simeon
Dunel-
menfis.

There is a passage cited by Mr. Selden, concerning this last Author, out of *John Le-land*, which I think worth the inserting here. *Simeon Dunelmenfis* is to be deservedly re-
 ' koned with the principal Monks of his Age;
 ' He very well understanding that the things
 ' which had happened beyond the *Severn*,
 ' both by reason of the sloth and negligence
 ' of their Writers, in the fury of so many
 ' *Danish* Wars, and also by the injury of time
 ' were so obscured and oppressed, that in a
 ' short time the memory of them would be
 ' lost, except the diligence of some Learned
 ' Man repaired the memory of them, by col-
 ' lecting them together, and digesting them
 ' into order, entered into a serious Consulta-
 ' tion with himself, how he might prevent this
 ' mischief; deliberating a long time with him-
 ' self, that which was most necessary and use-
 ' ful, offered himself at last to him, which was
 ' carefully to search out the remainder of those
 ' ancient Libraries, which had been ruined by
 ' the *Danes*, &c. for the Monks had preserved
 ' some fragments of them, whilst they fled
 ' from the fury of their Enemies, &c. All these
 ' the curious diligence of *Simeon* sought out,
 ' found, and examined, so that his ardent Care
 ' had no remission, till he had brought the
 ' History of the *Northumbrian* Kingdom from
 ' the times of *Bede*, to the Reign of King *Ste-
 ' phen the Usurper*. I design not (*says he*,) in
 ' this place to write the praises of *Simeon*, his
 ' Work is immortal and will Live, tho' I say
 ' nothing of it, only I would have the Reader

' take

take notice, that there was one *Roger Hoveden* a not unlearned Man, who in the same order with *Simcon*, hath deduced the History from *Bede*, to the Reign of K. *John*, whom as I cannot but commend for his History of our Ancestors, so I must needs blame him, that he rifled the flowry Meads of *Simcon's* History, without ever mentioning his Name; the same *Leland* calls him in another place, (as *Mr. Selden* acquaints us,) a commendable Person with the former exception notwithstanding, and *Mr. Selden* tells us hereupon, that many Men thought these two Works were the same, but (saith he) as it is most certain that *R. Hoveden* made use of *Simcon's* Annals as he did of many other written in Lat. & Saxon, and that he begins where *Bede* ends as *Simcon* doth, but yet it will appear to any Person who shall compare these two together, that *Hoveden* has an innumerable number of things which *Simcon* hath not, and that there are some things again in *Simcon*, which *R. Hoveden* passed by, so that he is not to be esteemed a plagiarist in relation to *Simcon*, but rather a very diligent Writer who hath collected from *Simcon*, and many others who went before him, and made out of all a copious single Work, which is usually done by the best Historians of all Ages.

When our Author wrote this method of Reading Histories, this *Simcon Dunelmensis* was not Printed, but in the year 1652 this and nine other antient Historians were first published together, and out of *Mr. Selden's* *Prolegomena's* to them, I have transcribed the passage

passage above, which will give the Reader a fuller account of *R. Hoveden*, and at the same time present *Simeon Dunelmensis*, to him as a Person worthy of his observation.

This History begins as the Title tells us, after the Death of *Bede*, *Anno Domini* 732, and it ends *Anno Domini* 1129; it contains the History of CCCCXXIX years and IV months.

Jo. Hagustaldensis.

Joannes Hagustaldensis continued this History XXV years, that is from the year 1130, to the year 1154, which was the 19th and last year of King *Stephen's* Reign; he flourished under *Henry the Second* and *Richard the First*; he was a very good witness of what he wrote, as Living in or very near those times he represents, he was a most excellent, and a most diligent Writer, as *Mr. Selden* Styles him.

Rich. Hagustaldensis.

Richardus Hagustaldensis wrote the IV first years of the Reign of King *Stephen*, which are Printed immediately after the former.

Ailredus Rivallensis.

Ailredus Rivallis Abbas, wrote amongst other things a Genealogie of the Kings of *England* to *Henry the Second*.

Radulphus de Diceto.

Radulphus de Diceto Dean of *St Pauls* in *London*, wrote an *Abbreviation* of the *Chronicles*, from the year 589, to the year 1147, where he begins another Work which he calls the *Images of History*, which he continues to 1199, or the beginning of King *John's* Reign

Joannes de Brompton, wrote a Chronicle from the arrival of *Anstine* the Monk, *Anno Christi*

Christi 588, to the beginning of King *John's* Reign 1199, which is especially valuable for a Collection and Version of the *Saxon Laws* in Latin, made in the time of *Edward* the Third; at the least he was an industrious Student as *Vossius* speaks of him, and wrote in the Reign of *Edward* the Third.

Gervasius Dorobernensis, wrote a Chronicle from the year 1112, to the year 1199, which was from the 12th year of *Henry* the First, to the Death of *Richard* the First; he was made a Monk about the year 1142; he was (as *Leland* saith of him) *Studicus* of *Antiquities* above belief, and for that end Collected a vast number of *Historians*, especially of those who accurately handled the British and Saxon affairs, till at last he himself entred the Lists, and made tryal of his own parts, by publishing an excellent Volume, in which he deduced the History of the Britains, from their Original, together with that of the Saxons, and the Valiant Achievements of the Normans, to the Reign of King *John*; thus far *Leland* of him, but whether the beginning of this History is lost I cannot say, but we have only this Printed, which I have mentioned of the particular English History.

Ge. Dorobernensis.

Selden's pref.

Henricus Knighton Leicestrensis, wrote a H. Knighton Chronicle of the Events of England, as he con. Styles it; in his First Book he gives a short account of some Saxon and Norman affairs, from the time of *Edgar*, who began his Reign *Anno Christi* 958, to the Reign of *William the Conqueror*, and then he writes more

more largely to the year 1395, which was the 19th year of *Richard* the Second, in whose times this Historian flourished.

All these Authors were Printed in one body, by *Cornelius Bee*, in the year 1652, under the Title of *the ten Writers of the English History*, before which time they were only Extant in Manuscripts in Libraries, and so could not possibly be taken into our Author's Method as I observed before.

S E C T. XXIX.

Asser Menevensis his History commended, in what time to be read with the former; as also Eadmerus's History, Matthew Paris his History, Baronius his judgment of him; Thomas of Walsingham his Chronicle; the Actions of King Stephen, written by an unknown Author: The Life of Edward the Second, by Sir Thomas de la Moore Knight, is also to be taken in due time.

*Asser Menevensis.
In Prefat.
ad Asserium.*

I Must confess those latter Historians do not make any great addition of years to *Malmesbury's History*, yet they will illustrate it, and sometimes perhaps make it more full and perfect; of this the Reader will have a great experience, if about the year of Christ 849 he take in the *Life of Alfred*, written by *Asser Menevensis*, which *History* (as the famous *Camden* saith,) will afford

afford no small Pleasure to thy mind, nor will it bring less Profit than Pleasure, if whilst the mind is fix'd on the Contemplation of those great things, you endeavour wholly to conform your self to the imitation, and as it were Representation of them. *Affer Menevensis* flourished about the year of Christ 910.

This great Prince who was the wonder of the Age in which he lived, has found many Admirers since, but none have so well deserved of his Memory, as the Learned Sir *John Spelman*, Son of the great Sir *Henry Spelman*, who wrote the Life of this *Alfred King of England*, in three Books in English, (which I suppose was never Printed,) but an elegant version of it in *Latine*, with very excellent marginal Notes by the Students of *Great Hall* in *Oxon*, with a great Collection of our Coins, and several other great Rarities, was put out in Folio at the Theatre there in the year 1678; I wish we might yet have the Original English also printed.

Sir John Spelman.

Magna Aula.

And then if about the year of Christ 1060, the Reader please he may also take in *Eadme-* *Eadmerus*. his History, which was lately brought to light, and illustrated with Notes and excellent Collections, by the Learned *John Selden* a Lawyer of rare Erudition.

This

This History contains the Reigns of *William* the first, and second, and *Henry* the first, to wit, from the year of Christ 1066, to the year 1122, in which time the Author lived; he was very dear to *Anselm* Archbishop of *Canterbury*, in those times, and died Archbishop of *S. Andrews* in *Scotland* himself, after he had been Abbot of *S. Albans* in *England*, a Preferment in those days of great honour.

To these the Reader may add that true Matthew and faithful History written by *Matthew Paris*, which beginning with the Coronation of *William* the Conqueror, *Anno Christi*

The Life of William the Conqueror by an Anonymous Author is Printed at the end of Tyler's History of Gavreskind. 1688.

Ad Annum 1296.

By the Ho'y Seat is meant the Court of Rome.

(saith he,) may easily see how much his Mind was exasperated against the Holy Seat; except those Reproaches were inserted by the Publisher, which if they be taken out or excepted, you may call the Rest a Golden Commentary, it being only a Transcript word for word of the publick Records; most admirably but together and consolidated. After *Matthew Paris* I desire *Thomas Walsingham's* Chronicle may follow; he also was a Monk of *S. Albans*, and began

his History from *Edward* the First, where the former ends, and continues it down to the end of *Henry* the Fifth, or the year of Christ 1422. But as whilst we are reading *Matthew Paris*, there is an History of King *Stephen* written by an unknown hand, which will amplify and illustrate the History if taken in; so if after the first Book of *Walsingham's* History about the year 1306, the Life and Death of *Edward* the Second, written by Sir *Thomas de la Moore* Knight, a Servant of that King, be also admitted, it will enlarge that History. As this Author was dignified with the Honour of Knighthood, so he deserves no less esteem for his kindness to Posterity express'd by this History, which deserves the more credit, because he was intimately acquainted with that Prince, and served under him in the Wars.

The Life of King Stephen.

Vossius de Hist. Lat. l. 2. c. 64. de la Moora.

ADDITIONS.

As I took in, in the end of the last Section, an excellent collection of antient Latin Historians of the *English* Nation, none of which are mention'd by our Author; so, with the Reader's Permission, I will here take in another, which was Printed this year at *Oxon*, under the Title of the *first Volume of the antient Writers of the English Affairs.*

1684.

The first Author in it is *Ingulfus Groylandensis*, who (though not taken notice of by our Author,) was Printed before, but imperfect; he wrote the History of his Monastery,

Ingulfus Groylandensis.

1066.

Voss. de H.
litt. l. 2.
c. 67.

He was
born at
London,
An. 1030.



ry, and in it relates many things concern-
ing the Kings of *England*; he begins at the
year of Christ 626, with *Penda* King of *Mer-*
cia, and in the former Impression it ended
with the beginning of the Reign of *William*
the Conqueror, but in this latter Edition,
besides many Gaps in the Body of it, now
supplied from a better Copy; his History is
continued by himself to the year 1089, which
was the third year of *William* the second, or
William Rufus, as he is commonly called.

This Author was the Son of a Courtier of
Edward the last King of the Saxon Race, and
he himself takes notice of some Disputes he
had in his Infancy with *Editha* the Noble
Queen of King *Edward*, he studied first at
Westminster, and then at *Oxon*, where he be-
came an excellent Aristotelian Philosopher;
he was afterwards a Counsellor to *William*
Duke of *Normandy*, by whose good leave he
went to *Jerusalem*, in his way to *Constantinople*
he waited upon *Alexius* the then Emperor,
and *Sophronius* the Patriarch; returning into
Normandy he became a *Benedictine* Monk,
and after *William* Duke of *Normandy* had
conquered *England*, *Ingulfus* was made Ab-
bot of *Croyland*, he died in the year 1109, in
the time of *Henry* the first. I have transcribed
all this out of *Vossius*, only to shew the Reader
how great a Man he was, and how excellen-
ly qualified for an Historian.

Peter Ble-
sens.

The next Author in the said Collection is
Peter Bleensis, his continuation of *Ingulfus*'s
History to the year 1117, which was the 17th
year

year of *Henry* the I. tho' he mentions some things scatteringly done after that time, this continuation is imperfect at the end, and therefore the Publisher supposeth it to extend only to the beginning of the Reign of King *Stephen*; this Author was not for Learning inferior to *Inghulfus*, he was first *Archdeacon* of *Bath*, and afterwards of *London*, and *Vice-chancellor* to the King; he wrote about the year 1190, and he died in the year 1200; his Life has been writ by those that published his other Works, but this History was never printed before. Thus far the Publisher goes in his account of him.

The next in this new Collection is the *Chronicle of Mailros*, begun as the Inscription tells us by the *Abbat* of *Dundraynau* from the year 735, and continued by several hands to the year one thousand two hundred and seventy, which was the *LIVth*. year of the Reign of *Henry* the Third: Who this *Abbat*, or who these Continuers were is not certainly known, but this *Abby* of *Mailros*, from which this *Chronicle* has its Name, was not that antient *Monastry* placed upon the Banks of the River *Tweed*, often taken notice of by *Venerable Bede*, which as it seems was destroyed by the *Danes*, who oppressed the Kingdom of *Northumberland* a great while, but of a later date built in the same place by the *Scots*, who under *David* their King had got possession of it, about the year 1136, from whence perhaps a Colony of Monks were

The Chronicle of Mailros.

L. 4. c. 27.

L. 3. c. 26.

L. 5. c. 10.

M

sent

sent to *Dundraynan*, in *Galloway* in *Scotland*, in the year 1152, in which year also that Monastery was founded, as this Chronicle bears witness, which though for the most part it is very brief, yet it affords many things that are worth the knowing, especially the Series of the Kings of *Scotland*, as also the Successions of the Princes, Nobles, Bishops, and Abbats in those Northern parts, thus far the Publisher.

In the year 1252, another silly Monk of *Mailros*, began a new Collection, in which he would needs bestow an *Encomium* upon *Simon de Montefort*, the turbulent Earl of *Leicester*, which is not continued, for the rest is perhaps done by another hand, but concludes with the Death of *Henry the Third*, so that there is only two years added.

The Chronicle of
Burton.

The next is the *Chronicle of Burton*, in the beginning, of which (with the Reign of King *John*,) the Author (who is not known,) seems to have a design to continue *Roger de Hoveden*, (whom yet he calls *Hag*,) and by his Example hath collected many of the most memorable Passages of that Age; and though some of them are also set forth by *Matthew Paris*, yet there are many, and those not common things, which are not to be found either in *Paris*, or any other printed Historian but this, and the Author, whoever he was, lived in the same time with *Matthew Paris*, and so they two do mutually afford Light each to other, and also at the same time bear witness to the

same

same things, only let the Reader take notice we follow the Impression of *Paris* Printed at *London* in 1650, thus far the Publisher; it begins *Anno* 1004, and it ends *Anno* 1263.

The last which is the Continuation of *The History of Croylond*, though in some places imperfect, which the Transcriber perhaps observed not, yet we (saith the Publisher,) thought fit to add it not only because the Author, or (rather perhaps) Authors, designed a Continuation of *Ingulphus* and *Peter Blesensis*, but chiefly because the latter end of the Reign of *Henry* the sixth, and the whole Reign of *Edward* the fourth, are contained in this Chronicle, which are not in any of our own Latine Historians, which have hitherto been printed; it begins *Anno* 1149, and it ends 1486, which was the Second year of *Henry* the Seventh.

This last Author belongs to the next Section, where the Reader will find our Author for want of Historians of our own Nation, turning his Reader over to *Polydore Virgil*, from the Reign of *Henry* the fifth, to the Reign of *Richard* the third, much of which hath this last Author hath supplied, but yet I would not part him from the rest, but only give the Reader this hint to what times he belongs.

In the year 1687 was published at the Theatre at *Oxford* a second Collection of *British Writers* under this Title, *His-*

storia Anglicana Scriptores Quinque ex vetustis MSS nunc Primum in Lucem Editi Vol. II.

Annales
Morganiensis.

The first of these is stiled *Annales Morganiensis*, or the Annals of *Morgan*. It begins in the year 1066. and ends in the year 1231. The Author of it is unknown, and the Work but short, as containing but 19 Pages, but yet there are some things in it which are not to be found any where else.

Thomas
Wickes.

The second is the Chronicle of the Monastery of *Salisbury*, it begins in the year 1066 with the Conquest, and ends in the year 1304. The Author of it is one *Thomas Wickes* a Canon of *Oxford*, a Man of great Learning and Vertue, and well acquainted with Business, as *John Bale* represents him; he wrote a short but clear History in an Elegant stile for the times. This Learned Monk flourished about the year 1290. he seems to have designed the Continuation of *William of Newbury*.

Annales
Waverleien-
ses.

The third is the Annals of *Waverley*, an Abby in *Surry*, which was founded in the year 1128, by *William Giffard* Bishop of *Winchester*. It begins too in the year 1066 and ends in the year 1291. and was written by divers Persons, the first of which was a *Saxon*, and saith he had been in the Court of *William* the Conqueror; and the very Writing shews it to have been written in or near that time, it being in the *Saxon* Character, which soon after was disused.

Galfridus
Vincial-
vus.

The fourth is the History of the Voyage of *Richard* the First, to the Holy Land; writ

ten by *Galfridus Vinesalvus*, a Person of great Eloquence according to the times in which he lived. This History begins in the year 1180, and ends with the return of that Prince.

The fifth is the Chronicle of *Walter Hemingford*, which begins in the year 1066, and ends with the year 1308. He was an *English* Man, and a Monk of *Glastenbury*, a Person of good Sense and greedy of Learning, and by great Industry attain'd to the highest pitch of Learning that Age would bear, as *Pas* affirms of him. This Author flourished in the Reign of *Edward* the Third, whose Reign he has more largely described, which the Publisher has promised in the next Volume.

Walter Hemingford.

M 3

SECT.

S E C T. XXX.

Walsingham's Hypodigma Neustriæ, or his History of Normandy, and the other Writers concerning that Dukedom not to be neglected, and amongst them Odoricus Vitalis of principal note; the History of England, from the Reign of Henry the Fifth, to that of Richard the Third, to be fetched from Polydore Virgil. The Opinion of our Noble Sir Henry Savil concerning him observable; Sir Thomas Moor Knight, Lord Chancellor of England, wrote the Reign of Richard the Third; Francis Lord Bacon, Viscount of Verulam, that of Henry the Seventh; the Reigns of Henry the Eighth, Edward the Sixth, and Queen Mary, Francis Goodwin Lord Bishop of Landaff, wrote by way of Annals, as William Camden did that of Queen Elizabeth also.

Walsingham.
fam.

THE Reader having dispatched the Chronicle of Walsingham, may in the next place pursue his *Hypodigma Neustrie* his History of Normandy, which will render the former Histories more clear and complete, it containing a perfect account of the Story of that Dukedom, from Rollo the first Duke of it, to the 4th. year of Henry the Fifth, who in the year 1416, forced Normandy after it had been Ravished, and Alienated CCXX years from the English,

English, to return to its due Allegiance to the *English Crown*; nor let the Reader think I give him this advice rashly, for (as it is rightly observed by the Learned Mr. Selden,) the antient Affairs of the *Normans* are so implicated and twisted with ours, that if a Man consider seriously of our own, he cannot pass by theirs without sloath and ignorance. Now *Andrau Duchesne* in the year 1619, put out several Writers of the *Norman History*, and amongst them *Odericus Vitalis* a Country man of ours, who was born at *Attingham*, in the County of *Salop*, is the principal; he wrote 13 Books of Church History, the First and Second of which contain the Martial Actions of the *Normans* in *France*, *England*, and *Apulia* in *Italy*, to the year 1141, which was the Sixth year of the Reign of King *Stephen*, about which time this Author flourished.

Andrau
Duches-
nius.

Odericus
Vitalis.

Voss. de H.
lat. lib. 3.
cap. 6.

But to return to our English History, after *Walsingham's Chronicle*, (which as I said in the last Section, ends in *Henry the Fifth*;) if our Reader thinks to find any one of our Nation, who hath written our History in *Latine*, from this time of *Henry the Fifth*, to the Reign of *Richard the Third*; he will be much deceived, except perhaps some Manuscript lies concealed in the recesses of some Libraries Consecrated to Antiquities, which

This Gap is now supplied by the last Authors I have mentioned in my Addition to the last Section.

Polydore Virgil

He Flourished in the Reign of Henry the VIII. An. 1542.

have not as yet seen the publick Light. Therefore I will recommend to my Hearers a History which may be had, that is one of the Published Authors, and may be come by; now here had been a vast Gap of almost LXX years, if *Polydore Virgil* had not prevented it, which in so great a scarcity of our own Authors, the Studious Historian will not unwillingly take in, for although (as the noble Sir *Henry Savil* writes of him,) *he was an Italian, and a Stranger to our Affairs, and which is yet more, never employed in any publick Station, and of no great Natural, either Judgment, or Ingenuity; and although in delivering our History, he has often mistaken things, and passed over in silence many things worthy to be known, yea he too often embraced things that are false instead of truth, and so left us a very faulty History.* Yet I should conceive this happened for the most part where he describes the times of *Henry the Eighth*, for besides that he was ignorant of our Tongue, he must of necessity not know many things that were then Transacted, and it is highly probable he wrote some things in favour of *Queen Mary*, otherwise than he knew they were, but this is not to be suspected of the former times. Let our Reader therefore take the History of the two *Henrys*, the Fifth, and the Sixth, and of the two *Edwards*, the Fourth and the Fifth, from *Polydore Virgil*; the Reign of *Richard the Third*, who immediately follows these, was written by the famous Sir *Thomas*

Mort.

After Knight, Lord Chancellor of England, who flourished about the year 1533, in the Reign of Henry the Eighth, but the Learned Vossius thinks the Work imperfect, because as he largely describes by what Villanies he ascended the Throne, so he doth not tell us how he afterwards administr'd the Government, and even that part which we have seems to have wanted the Author's last hand, and the Elegance of the Latine of his other Works do most exceed that of this.

De Hist.
lat. l. 3.
c. 13.

Henry the Seventh succeeded Richard the Third, whose Life and Reign was not long since represented to us by the most noble Viscount Verulam, so happily and so fully, that if he hath not excelled the best Historians, he has yet at least equall'd them; this Work was first written in English, but has since been turned into Latine, as the preliminary Epistle to the Book call'd *Gustavus* saith. After this let the Reader peruse the Annals of the most Reverend Bishop F. Goodwin, in which the Reigns of Henry the Eighth, Edward the Sixth, and Queen Mary are described, with a great and commendable brevity. Lastly, the famous William Camden, the Founder of the place I now enjoy, and my Patron, wrote the Annals of the Actions of Queen Elizabeth in England and Ireland, which Queen was the most glorious and prosperous Queen that ever sway'd a Scepter; for this Elegy was bestowed long since upon her, by Anna Artestina the Mother of the Guises, as Thuanus saith, Let our Reader

Bacon.

Goodwin.

Camden.

Hist. l. 129
p. 1051.

in

in the next place diligently read this History, and then tell me, whether it be not comparable to the best of the antient Annals, and that with Justice and Truth.

AN ADDITION.

Another great Man of the French Nation speaks thus of Camden, *Although it be very natural to Men to speak too advantageously of their Native Countries, and that this inclination hath wrapt some Historians to an offence against the Purity of History, yet it cannot be denyed but William Camden has writ that of England with so much Fidelity, that he may justly claim a place amongst the most sincere Historians of the last Ages; and a little after, being made King at Arms the XXXIX year of the Queens Reign, he made very curious Collections of all those things which he judged worthy of, or useful to an History, and as Sincerity was the Foundation of all he wrote, so his Works are in so great esteem, that a very grave and learned Modern Writer, who hath written the Life of Mary Stuart, confesteth that he took his Directions for that Work from Camden's Annals, of the Reign of Queen Elizabeth; this Testimony is of the more value, because from a professed Enemy, who deplores Camden's dying an Heretick.*

Le Pere
Caussin.

The Commendations given by the Author in the end of the last Section, to Camden's Annals of Queen Elizabeth, are deservedly due to them and much more, for he being
his

his Patron (as he saith) and Founder of the *Histry Lecture* in *Oxon*, which our Author then had, he would not break into those Commendations of him, which he otherwise would have done, lest his Gratitude might have seemed to have bribed his Judgment; but I believe it is granted by all the learned World, that *Camden's Annals* is one of the best Pieces that hath seen the Light since the reviving of Learning in this Western part of the World, and that great Princess had this additional Felicity given her from Heaven, that as her Reign was long and prosperous, and her Memory is precious still, and ever will be to all English Men, so she found in *Camden* a Noble, Learned, Eloquent, Ingenious Celebrator of her Actions, which hath given her a second Life here on Earth, in the Memories of Men, which shall last till the Resurrection instate her in the thjrd, the last, and most perfect Life of consummated Glory; but then all this is meant of the Original Latin, for the English Version which we now have is a poor, mean, harsh Style, and translated not from the Latin neither, but from a *French Translation*, so that I will ever hope to see an elegant new Version, made upon the Original, and in some degree worthy of that great Man.

But to continue down the History, one *Robert Johnston*, a learned *Scot*, hath written *Robert an History of the British, and much of the French, Johnston, Dutch, and German Affairs, both Civil and Ecclesiastick in XXII Books, from the year 1572,*

to the year 1628, that is, from the first year of King *James* the Sixth of Scotland, to the third year of *Charles* the First of England; which History though for thirty years of it parallel with *Camden's Annals*, yet it is even there worthy of our serious reading, but then he has brought down the English History XXVI years lower than Mr. *Camden* did.

I could wish I could give the Reader a better account than I now can of this Author, who is not known to me by any thing but this History of his, but all I can now do, is to give the account printed in the Epistle to the Reader before his History, which is this in short.

The Publisher in the Epistle to the Reader.

This Author in his Life time published the two first of these Books, and Dedicated them to Charles the First, and then went on in Writing the rest, which he promised the World then; but candidly he has acted in these Histories as left to the judgment of the World, in the interim this good Man (as was fit) gives this Testimony of himself.

I have not sold my Fidelity for Money, nor engaged it to any Man for his Favour, and as to my stock of Ingenuity, I submit it intirely to your Censure. I only beg my Reader would treat me in Reading with the same equity he desires I should him in Writing, for I seek no other recompence for my Labour besides

besides that of Praise and Memory
in after times. *And a little after*; no
mortal Man can satisfie all the
World, because some are delighted
with Antiquity and the musty Ex-
pressions of former times, mixed
with grave and wise Sentences;
others are only to be pleased with a
Laconick Brevity, concise and dark
Expressions; whilst at the same
time others being Enemies to all
excessive Brevity, and too great
Subtilty, are only to be won by an
high and sublime Stile. But it is a
Folly to expect in the Writers of
our Age, the perfect Eloquence of
Cesar, the Brevity of *Cato*, or *Salust*,
the Pomp of *Tacitus*, or the Brisk-
ness and Height of the *Livian* Ora-
tory. I willingly acknowledge that
in this Narrative I have performed
nothing that is great or high, I have
only represented the *British* Affairs
in necessary Words, without any
paint or fraud, and without the
suspicion of Favour or Aversion:
And, in short, I am so far from all
desire of Vain-Glory, and seeking
the Applause of *many*, that I seek
no Praise for my Ingenuity but In-
dustry; I am not in love with Glory,
but studious of Truth, and desirous of
the Reward of a good Conscience,
and a good Name from Posterity.

In

In the interim (saith the Publisher) the Courteous Reader will easily observe how religiously the Author pursues all those things which are capable to give an Historian credit, and which excite the minds of the Reader to Veritas, Probity and Prudence. And you will easily observe (saith he) how many things he relates worthy of Knowledge, and which will render a Prince fit for the Administration of publick or domestick Affairs, in Peace or War, at home or abroad, and a Clergyman prudent in the Administration of Church-Government.

This Person was no way tainted with that Presbyterian Levin which then infected the Scotch Nation almost generally, nor was he poisoned with the Republican Principles of the Age; but every where, with great prudence, discovers the Rise of those Men, and Principles, which afterwards imbroiled, and bid fair for the Ruin of these Nations. No Man perhaps having better set forth the turbulent Behaviour of the Parliaments in the times in which he wrote. The Combinations and secret Underminings of the Factionous Levites, and their Disciples, the *Good Commonwealth Men*, as they were Styled in that Age. His Style is short and concise, but very clear, saving that he affects a little too much the use of Greek Words, which may make him a little the less intelligible, and pleasant to a mere Latin Reader, who is not acquainted with the Greek Tongue.

Dr. *George Bates*, a learned Physician, hath ^{Bates.} written the History of our late Rebellion with great Elegance, Judgment, Brevity and Fidelity, to the Deposition of *Richard Cromwell*, May the 7th. 1659. in two parts, in which he hath excellently described the Methods by which that abominable War was raised, and maintained by our Factions, the execrable Murther of *Charles the Martyr*, and the Miseries that followed thereupon, and overwhelmed the *English* Nation.

Dr. *Thomas Skinner*, another learned Physician, has continued the former till the year 1669. describing the excessive Joy of *England* at the Restitution of *Charles the Second*, of blessed Memory, and the Catastrophies of the Regicides, with an Elegance as bright and sparkling as the *English* Exultation was in the day when God so wonderfully turn'd the Captivity of our *Israel*, a day never to be forgotten by *Englishmen*.

SECT.

S E C T. XXXI.

Although we have no perfect Body of our English History in Latin, written according to the dignity of the Subject; yet we have some that have done it very well in English. John Speed his Theatre of the British Empire, is an illustrious Work, and to be contemplated in the first place by our Youth, and especially by those that intend to Travel.

BUT now, if any of our Country-men, who are desirous to Read the History of England, be so delicate, that he thinks it a Task of too much labour and trouble to undertake the Reading of so many Authors, and therefore would rather chuse some one Historian (who may serve instead of all the rest) and stick to, and pursue him alone: He must remember, as I said before, that there is no such Latin Historian extant, who hath well described the Affairs of Britain, from its first Inhabiting to our Times; but yet there are some, who, in English, have commendably attempted to do this. Amongst whom, I shall not fear to commend in the first place, that famous Man *John Speed*. He having travell'd over all Great Britain, read diligently all our own Historians, and those of our neighbour Nations, together with a diligent search in the publick Offices, Rolls, Monuments, and Ancient Writings, or Charters, built up a
Splendid

splendid and admired *Theatre* of the *British Empire*; which, with great Expedition and Labour, he perfected in XIV years, in Ten (*Scenes, or*) Books, in this order. In his first *Scene* he hath most excellently represented the image of this Kingdom, with its distinct Counties, and principal Cities and Towns: In his Second, he exhibits all the Provinces of *Wales*: In the Third, he gives a Description of the whole Kingdom of *Scotland*: In the Fourth, he shews the Kingdom of *Ireland*, and all the several Parts of it. Nor has he only proposed to our view the naked Images and bare Maps, though he has done that too with great exactness and beauty, in these four first *Scenes*: but he hath also by short Narratives, adjoyn'd to his Maps, discovered whatever in each Part is memorable and worthy to be seen, or taken notice of. If from thence the Reader turns his Eyes upon the Fifth *Scene*, he will see the Situation and Greatness of the *British Islands*: the ancient Names, first Inhabitants, Manners, Policies, with the most ancient Kings and Governors. When he comes to the Sixth *Scene*, he will find there the Successions and Actions of those Monarchs and Presidents, who flourished during the times in which the *Romans* were Masters of *Britain*: In the Seventh *Scene* the Author doth express the History of the *Saxon* and *English* Monarchs, and the times of their Reigns. In the Eighth *Scene* he commemorates the Origine of the *Danes*, their Expeditions and IncurSIONS into

N

England,

England, and all their Actions here which are worth the taking notice of. In the Ninth he describes the Invasion of the *Normans*, their Conquest, and the History of *William* the Conqueror, and all his Successors: and lastly, in the Tenth Scene, he hath contained the joyful Entrance of *James* the First, the most happy Union of the two Kingdoms, and the Peace Established by King *James* with all the neighbour Kings and Princes. And then, as a Cordialy the venerable Author doth, with a vivid and unaffected Style (which runs through his whole Work) most clearly shew that horrible black, and never before heard of, Design of the *Gun powder-plot*, which was by God miraculously discovered and prevented.

Wherefore I do most earnestly exhort our young Men, and especially those who are of noble Birth, and intend to travel, that they would first peruse this beautiful *Theatre of Great Britain*, and run over all the parts of it, before they travel into Foreign Countries, or visit strange Nations: For though I will not deny, that the desire of knowing the various Laws of Countries, the searching out the Rites and Customs of many several People, and the seeing the Forms of divers Cities, is a very commendable affection, and which was highly celebrated in *Ulysses*: yet I think it is preposterous, if not absurd, to desire to see Foreign and far distant things, and in the mean time neglect what

what is nearer and at home ; to seek our Cities that are situate abroad, and afar off, and neither to see nor know those we have at home. And this is the

more unreasonable, because our Britain is one of the most celebrated Islands in the whole World, and hath many famous Cities in it, many Temples reverend and august for Religion, venerable for their Antiquity, and conspicuous for their Ornaments and Splendour; we have

Mountains which are ennobled by Fame; Fountains, that for their use and effects are admired; Navigable Rivers and safe Ports, and many other things which are infinitely worth our perusal and knowledge. Therefore let me persuade you, young Men, once or more to view, and with great attention to run through the four first Scenes of this Theatre, I mean the *Geographical* part. I am much deceived, if there be any where under Heaven a Country that can boast of more Monuments which deserve to be seen: Then go through the other six Scenes, and read the *Historical* part seriously; I will become your Surety, that you shall find in every one of these Parts, some things that are very well worthy of remembering. Nor do I think there is any Country under Heaven which has so much Reason to glory in the illustrious Achievements

It is base and burlesque and unworthy a good Subject, to search into, and admire the things that belong to Strangers; and in the interim never to consider the good things of their own Countries, neither observing nor magnifying the Vertues of their own Princes, which is ever before their Eyes. Geo. Fabric.

of her Children as ours hath. To conclude, this you may be sure of, that which soever of you hath treasured up the greatest number of our domestick Affairs and Things, and does freely communicate them to Foreigners wheresoever he comes (which for the most part is desired by most Men) he will be the welcomest Guest, and will have the greatest liberty of inquiring (as doth become a Traveller) into the Manners and Laws of those People he comes amongst, and of asking concerning the Forms of their Cities, their Princes, Wars and Accidents, or whatever other Events are worth the observing; and so will return home much the better furnished with the desired Fruits of his Travels.

Hitherto we have discoursed of the Political, or Civil Histories, and in what order they are to be Read.

A D D I T I O N.

As I have before given an account as well as I could, and in the ends of the four foregoing Sections, discoursed of the Latin Historians of the *English* Nation, which have been Printed since our Author wrote, so I will here, with the Reader's leave, take the same liberty in relation to the *English* Historians of our Nation, some of which have been Printed since the Author finished this Piece, and others perhaps were omitted by him, because these Lectures were read in an

University,

University, and to Men generally well acquainted with the Latin Tongue.

The first that I will take notice of is Mr. Aylet Sammes his *Britannia antiqua illustrata*, or the Antiquities of ancient Britain, derived from the *Phœnicians*, wherein the original Trade of this Island is discovered, the names of Places, Offices, Dignities, as likewise the Idolatry, Language and Customs of the Primitive Inhabitants, are clearly demonstrated from that Nation; many old Monuments illustrated, and the Commerce with that People as well as the *Greeks* plainly set forth, and collected out of approved *Greek* and *Latin* Authors, together with a Chronological History of this Kingdom, from the first traditional beginning until the year of our Lord 800, when the Name of *BRITAIN* was changed into *ENGLAND*, faithfully collected out of the best Authors, and disposed in a better Method than hath hitherto been done, with the Antiquities of the *Saxons* as well as *Phœnicians*, *Greeks* and *Romans*; Printed in Folio in London, in the year 1676, Volume the First.

I know very well some learned Men have taken great Exceptions to this Piece, and have affirmed many things in it to be fabulous, and I will not contest for the truth of the whole, and every part of it, but then I will presume to say, that I have found good Authority for some of those things which some have pretended Mr. Sammes invented,

and if we are to stay for an History, which all the World approves of before we read one, our Lives will end with as little knowledge of past times, as of those that are to follow us when we are dead; I know any ingenious Person who shall read this Piece must reap much Satisfaction, Pleasure and Delight from it.

John Milton who was *Latin Secretary* to *Oliver Cromwell*, a learned, ingenious, but a very factious Man, wrote the History of *Britain*, that part especially that is called *England*, from the first traditional beginning of it to the *Norman Conquest*, collected out of the ancientest and best Authors (as he saith) it was printed 1670, and 1671, in *Quarto*, and in 1678 in *Octavo*.

The Style and Composure of this History is delicate, short and perspicuous, and it is of the greater value, because few of our English Writers begin (to any purpose) before the *Norman Conquest*, passing over all those times that went before it with a slight hand.

Doctor *John Heyward* writ the History of the first *Norman Kings*, *William the Conqueror*, *William Rufus*, and *Henry the First*, he lived in the times of King *James*, and was a *Civilian*, and a very candid, true, and learned Writer.

Samuel Daniel writ the Collection of the History of *England*, where in making some short Reflexions on the State of *Britain*, and the Succession of the *Saxons*, he descends to

William

William the Conqueror, and the Norman Kings, and ends with the Reign of Edward the third, Anno Domini 1376.

It is written with great Brevity and Poeticks, and his Political and Moral Reflections are very fine, useful and instructive.

John Trussel continued this History with the like brevity and truth, but not with equal Elegance, till the end of the Reign of *Edward the third, Anno Domini 1484.*

In that Period or Interval of time which *Daniel* hath written, there are two Lives writ by two several Pens, the first is the Life of *Henry the third*, writ by that Learned, Wise, and Ingenious Gentleman *Sir Robert Cotton*, Knight, in a Masculine Style, with great labour and pains, and with a Loyal Design.

The Second is a piece which was lately Printed with this Title; the History of the Life, Reign, and Death of *Edward the II. King of England, and Lord of Ireland*, with the Rise and Fall of his great Favorites, *Gaveston* and the *Spencers*, written by *E. F.* in the year 1627, and Printed *verbatim* from the original in the year 1680.

Who this *E. F.* was I know not, but that he was under the Dominion of a mighty Discontent, is apparent by his short Preface to the Reader, his first Words there are these.

To outrun those weary hours of a deep and sad Passion, my melancholy Pen fell accidentally (saith he) on this Historical Relation, which speaks a King,

our own, though one of the most unfortunate, and shews the Pride and Fall of his inglorious Minions.

If this Book was really written when pretended, it may be probably conjectured this Male-content had a mighty spleen against the then *Duke of Buckingham*, who being baited this year by the Commons in Parliament, fell a Sacrifice to popular Discontent the year following, which with some other things to me unknown, might occasion the suppressing this History then, and it had been as well if it had never been Printed, being partial to the highest degree, and designed to encourage rather than suppress Rebellion, Sedition and Treason, and now why it was raked up out of the dust, and Printed when it was, I shall leave the World to guess, only I cannot forbear observing, the Author was more ingenious than the Publisher, not only because he concealed it, but also because he had undoubtedly set down the causes of his Discontent in the beginning of his Preface, which are omitted in the Print, for *those weary hours* must relate to something before express, to perfect the Sentence.

Within this Period of Time belonging to *Trussel* falls in the Life of *Henry the IVth*, written by Dr. *Heyward*, and also the Life of *Edward the IVth*, written very elegantly and prudently, by *William Habington Esq*, and the Life of *Richard the IIIrd*, written by *George Buck, Gent.*

Francis

Francis Biondi an Italian Gentleman, and of the Privy Chamber to King *Charles* the First, hath written in the Italian Tongue the Civil Wars between the two Houses of *Lancaster* and *York*, from King *Richard* the Second, to King *Henry* the Eighth, translated elegantly into *English* (saith Sir *Richard Baker*.) by *Henry* Earl of *Monmouth*.

Sir *Francis Bacon*; Viscount *S. Albans*, writ the History of *Henry* the Seventh, in a most elegant style.

Edward Lord *Herbert* of *Sherbury* hath writ the Life of *Henry* the Eighth, with great Exactness and Accuracy, as he was a Person of great Industry and Capacity. He was put upon this Work by King *Charles* the First, and consulted all our Records.

Dr. *John Heyward* wrote the Life of *Edward* the Sixth very elegantly, and as much of that Princes Reign, and that of Queen *Mary*, was spent in Matters of Religion; so Dr. *Peter Heylin* in his *Ecclesia Anglicana restaurata*, has given a very good account of their two Reigns, and also Dr. *Gilbert Burnet* in his History of the Reformation in two Volumes in Folio, which is excellently epitomized by himself in Octavo.

Though these two chiefly intend the Ecclesiastical History of those times, yet they have carefully intermixt the Civil History also, especially *Burnet*, who with his History hath published many original Records of those times, which do purely belong to the Civil History.

Sir

Sir William Dugdale one of the Kings of Arms in *England* hath writ two Books which he stiles the *Baronage of England*, being an excellent History of the Successions of all the Noble Families of *England*, which is of great use to the well understanding of the *English* History.

Sir Richard Baker hath written a Chronicle of the Kings of *England*, from the times of the *Romans* Government, unto the Death of King *James*, to which the Reign of *Charles* the First, and the first Thirteen years of *Charles* the Second were added by one *Mr. Edward Phillips*, which ends with the Coronation of that Prince being the 23^d. of *April* 1661.

The former *Sir William Dugdale* (as is supposed,) hath writ a short account of the late Troubles of *England*, wherein all the Proceedings of the Rebellion are excellently laid together.

James Heath Gent. hath also written the History of the same times (very well as it is said,) to the Restitution of *Charles* the Second, continued since to the year 1675. by *J. Phillips*.

William Sanderfon hath written not only the Reigns of Queen *Mary* of *Scotland* and King *James*, but also another piece which he calls a compleat History of the Life and Reign of King *Charles* the First, from his Cradle to his Grave, but as this was written and published during our horrid Confusions here in *England*, and before his late Majesty's

ity's Restitution, so there are many things in it (as it is said) which will need amendment.

The truth is, there hath been never a good History writ since Camden's Annals, of our Affairs that ever yet came to my knowledge; nor perhaps have the times been such as to bear one; that of Tacitus is considerable, *The prosperous and unfortunate Events of the ancient People of Rome are delineated by great Writers, in the times of Augustus there was no want of generous Pens, till they were suppress'd by the rising Flattery of the times; the accounts of Tiberius, Caligula, Claudius and Nero, whilst these Princes flourished were out of fear, false, and after they were gone, whilst the hatred of Men was fresh, were as much too sharp; from which Considerations I resolved (saith he) to deliver a few, and those of the last Actions of Augustus, (when the Flattery he hints at began,) and then the Reign of Tiberius and the rest, without Anger or Affection, as having by reason of the distance of the time had no concern with any of them.* I need not make any application, nor will the case bear one. But yet I should have excepted one Historian, and that is *Johnstonius*, but though he did not publish his History in his Life, and so by that, and putting it into such hands as Printed it beyond the Seas, secured his History from all suspicion of a necessitated

By these two means Camden secured his liberty as to the second part of his History, which he sent to Thuanus, who printed it in Holland after Camden was dead.

Compliance,

Compliance, yet then he being a Stranger to our *English* Laws and Constitutions, has committed some Faults which an English Man would have easily avoided, and speaks too contemptuously of some of our Greatest Lawyers, whom he stiles every where *Leguleii*, as if they had been some little snarling Country Attornies.

If now our Reader desires a short course of English History, he may begin with *Milton* first, then take *Daniel* and *Trussel*, and then Sir *Francis Bacon's Henry* the 7th, and Bishop *Godwin's Annals*, which will bring him down to the Reign of Queen *Elizabeth*, where *Camden's Annals* (such as they now are in English) fall in, and for the rest he may take his choice according to his Fancy.

There is an excellent Catalogue of the Historians of *England* in *Baker's Chronicle*, which the Reader may consult too if he please.

MANTISSA:

O R,

An ADDITION concerning the
Historians of particular Nations,
as well Antient as Modern; by
Nicholas Horseman.

ARTICLE I.

*The Design and Method of this Appendix, in
what Order we should proceed in relation to
Particular Historians; the principal Writers
of each Country are to be selected; the Histo-
rians of the Latter Ages compared with the
more Antient.*

THUS far our Author (Mr. *Deg. Wheare*)
has proceeded concerning the *Ci-
vil History*, and was just now going to lead
his Reader to the *Church History*, and yet we
will presume to stop him here a small time,
and I will not despair neither of obtaining
an easie Pardon for this my unseasonable
inter-

See above
Sect. 26.

interposition from those who desire to run through a perfect Collection of Historians, especially if they shall be sensible that these Endeavours of ours may in any degree promote their Studies. The *Roman Empire* long since sinking under its own Weight, and being at last torn in pieces and divided, each distinct Nation began to rely upon its own Forces, and administered its own Affairs both at home and abroad, and from thence the *particular Histories* of particular Nations have sprung up, which our Author hath left untouched and unaltered, the *British* only excepted, and this Field I will presume to reap, by adding here an *Appendix* concerning the Histories of those Nations, who are now possessors of some part of the ancient *Roman Empire*, or were never subject to it, in which we will represent, or at least inartificially describe those Antient and Modern Writers, who have illustrated the Affairs and Actions of the more considerable People by their Pens. 'Tis not indeed our purpose to seek curiously after, and Name all these Historians, (as indeed who can pretend to know them?) or solicitously to digest, and accurately treat of them, which is a very troublesome business, and above our Abilities.

But I think it reasonable here to advise all the Lovers of History in the very Entrance of the Work, that they should begin with the Antiquities of their own Country,

tries, (as for instance, the *Britains* with the *British*;) and so proceed to those other Countries; and in the first place to those Nations which have had frequent Leagues, Wars or Commerce with their own. And it will also be very advantageous to chuse some principal Author, who may seem to excel all other in writing the History of that Country, as in the *German History* *Lambertus Schafnaburgensis*, in the *Austrian History* *Latins*, in the *Hungarian Bonfinius*, in the *Gothick Jornandes*, in the History of *Denmark* *Saxo-Grammaticus*, in the *Sclavonian* *Helmoldus*, in the *Lombardian Paulus Diaconus*, in the *Polonian Chronerius*, in the *Prussian Stella*, in the *Bohemian Aeneas Sylvius*, in that of *Switzerland* *Simlerus*, in the *Burgundian Heuterus*, in that of *Saxony* *Crantzius*, in the *Bavarian Aventinus*, in the *Flandrian Mejerus*, in the *Dutch Grotius*, in the *French P. Amylius*, in the *Spanish Mariana*, and so for the rest.

But here our Reader of the *Barbarian History* may be pleased to understand that the Authors for the most part with which he is now to converse, do sink very much beneath the Eloquence of those of the greater Nations, the *Greeks* and *Romans*; and that they are very much inferior both in Ability and Dignity, to those who with their Pens have adorn'd the Stories of those once potent People, not only in many other things, but especially in the purity of their Stiles; for in the darkness of

of that decrepit Age, they use a Style which by reason of the barbarity and harshness of it cannot but offend those whose Ears have been used to a terse and delicate Phrase; and the Historians of those times which affected Elegance, chose to imitate those of the middle Ages: *Enropius, Paulus Diaconus, Orosius*, and the like, who were as remote from the *Roman* Eloquence, as they were from the times in which it flourished, rather than *Caesar, Sallust, Livy*, and the rest of the great Princes of the Senate or Historians, in which the native Vigour and Spirit of the *Roman* Language exerts itself, and in truth there are not many who aimed at the perfections of those middle Writers, and they are yet more scarce who have attained to that degree of perfection, and yet they are not to be persecuted or reprehended for this neither, because they fell into this Misfortune. more by the necessities of times in which they lived, than by their own Faults, which is enough to bespeak their Pardon with all candid Readers. In ancient Coins we regard the weight and the matter much more than the Neateness of the Stamp, and so in those Authors which have been depress'd by the Iniquity of their times, and thereby disabled from shewing their Virtues, we ought rather to consider the Weight and Excellence of the things they have delivered, than the brightness or sweetness of Discourse; what *Cicero* said of the Philosophers, *if they bring*
with

without Eloquence, it is not to be despised, but if they have it not, it is not mightily to be desired, is by us to be applied to an Historian.

But as to those who wrote after the revival of Learning, and the restitution of the just esteem of Eloquence; (as there is a Circulation of all things;) they, I say, have more illustrated History, and treated it according to its Dignity, so that the following Ages have many Historians, which I should presume to compare with the Ancient Writers, I should not be destitute of the suffrage of the greatest Men, for Men of no mean Learning have heretofore thought that *Gnicciardin*, *Comines* and *Aemilius* were so far from being inferiour to *Livy*, *Salust* and *Tacitus*, that they might contest the Precedence with them.

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ARTI-

ARTICLE II.

The Historians of the Germans, and of all those People which live betwixt the Alpes and the Baltick Sea, and the Rhine and the Weiffel, to which is joyned the History of the Goths, Vandals, Hunnes, Herulans, Switzers, Lombards, Polonians, Muscovites, Danes and Swedes.

Tacitus.

WE have a small piece of Tacitus, of the Situation, Manners and People of the ancient Germans, and it is reasonable that we should believe he understood the affairs of those People very well, because he was employed as a Soldier in the Wars against them, and was Governor of the Low countries under Hadrian the Emperor, and in his Annals frequently takes notice of the German Affairs, and especially of the Expedition of Caesar Germanicus, and the Victory he obtained against Arminius, General of the Cherusians now call'd Mansfelders, but there is none of those Historians which are more Extant, which hath so largely described the Battel in which Arminius routed and totally destroyed Quintilius Varus and his Army, as Dion Cassius in his LVith Book, Ammianus Marcellinus also, who was a Soldier under Constantius and Julianus the Roman Emperors, takes notice of many things concerning the Franks, Alemans, and other German Nations, which are very true and worthy

An. Christi
10.

Dion Cassius.
Ammianus Marcellinus.

to be known. *Huldericus Mutius Hugwaldus*, Hugwaldus. who lived about the year of Christ 1551, Wrote XXXI Books of the *Origine* of the *Germans*, their Manners, Customs, Laws, and memorable Actions in Peace and War, from their first beginning to the year of Christ 1539, which he collected out of their best Authors.

Conradus a Liechtenaw, Abbas Urspergensis Urspergensis. Wrote a Chronicle from *Belus* the first King of the *Assyrians*, to the IXth year of *Frederick the Second*, that is, to the year of Christ 1129, who in the Affairs of others is very short, but in what concerns the *Germans* in his own times, and those that went just before him he is much larger, and has (as *Vossius* saith) many things that may be read De Hist. lib. 1. 2. with great advantage. *Gaspar Hedio* continued the latter from the year 1230, to the year 1537, adding many memorable things committed by *Urspergensis*, and besides this Continuation he also Wrote a *German Chronicle*. Gaspar Hedio.

Lambertus Schafnaburgensis who flourished about the year of Christ 1077, Wrote one Volume of the History of *Germany*, which he brought down to the year 1077, which as *Trubemius* expresseth himself, is very well and pleasantly done; and *Justus Lipsius* saith of this, Chron. l. 1. and *Rodericus Toletanus* that they are as Good as that Age could possibly afford, but the Commendation of the Learned *Joseph Scaliger*, in Not. ad Poet. lib. 1. l. 6. 9. his Piece de *Emendatione temporum* is very illustrious; in truth (saith he,) I admire the

Purity of this Man's Style, and the exactness of his Computation, in so barbarous an Age, which is so great, that he might put the Chronologers of our times to the blush; if they had any sense of these things. Nor will I conceal the censure of Melancthon; I have not seen (saith he,) any Writer of the German History that hath written with greater industry, though he hath also in some private things which are unworthy of the knowledge of Posterity; upon which account, and for that his Fidelity is suspected in some things, pertaining to the Controversie between Henry the 4th, and Gregory the 7th, he has been censured by some others.

*Præf. ad
Gaipar
Chur.*

*Erphor-
denfis.*

A certain Monk of *Erford* has brought down the last named Author to the year 1472, and has also Written an History of *Landgraves of Düringer*, the principal Town of which is *Erford*.

*Marianus.
Fuldensis.*

Marianus a Scot by Nation, but a Monk of *Fuld*, in *Germany*, an *Elegant Writer* for the times, as *Sigebertus* saith of him, produced a Chronicle to his own times, that is, to the year 1073, in three Books, which *Dodechian* afterwards continued to the year 1200.

*Dodechi-
nus.*

*Otto Fri-
singensis.*

Otto Frisingensis of *Freising* in *Noricum*, and not of *Friseland*) as *Aeneas Sylvius* insinuates, descended of an *imperial Family*, has written a Chronicle from the beginning of the World to the times of *Frederick the First*, that is, to the year of *Christ* 1146 in VII Books, (for the VIIIth is not an History but a Dissertation concerning *Antichrist*, the Resurrection of the Dead, [the end of the World,

World, and the last Judgment,) which it continued by an ancient Author to the year 1210, and the same *Otto* Wrote the Life of *Frederick* the First, his Cousin or Nephew (Surnamed *Enobarbus*,) by the Command and Encouragement of this Prince in II. Books, (which *Radevicus* another Writer by adding two Books more brought down to the year 1160.) This *Otto*, though he was Unde to this Emperor *Frederick*, yet that Relation did no way prejudice the truth, as *Aneas Sylvius* saith, who was afterwards Pope by the Name of *Pius*.

Luitprandus Ticinensis, beginning from *Ar-* *Luitprandus*
nolphus Emperor of *Germany* and the year 891, in which the *Saracens* took *Frassinet* a small Town upon the River *Po* in *Italy*, Wrote in six Books the History of the principal Transactions of his own times in *Europe*, in many of which he himself was present, which ends *Anno Christi* 963. He was a Privy Counsellor to *Berengarius* the second, King of *Italy*, and falling into his disfavor fled to *Otto* I. and at *Frankford* Wrote this History as he saith himself, lib. 5. cap. 14.

Beatus Rhenanus Published III Books of the *Beatus*
German Affairs, excellently Composed. *Rhenanus*.

Hamelmannus Publish'd an Elegant and Learned History of the Earldom of *Oldenburg*, with great Modesty and Industry.

Johannes Aventinus Wrote X Books under the Title of *Germany illustrated*, and also the Annals of the *Bavarians*, from the Flood to the year of *Christ* 1460, in VII Books;

(how ill *Baronius* thought of this Author appears, To. 9. *Ad Annum* 772.)

*Fabicius
Chemni-
ensis.*

Georgius Fabricius Chemnicensis, Wrote the History of Great *Germany*, and of all *Saxony* in two Books, and to conclude, *MARQUARDUS FREHERUS* first put out in one Volume some very excellent *German* Historians which before were unknown.

ARTICLE III.

The Historians of Austria.

Guillimannus.

Lazius.

F*ranciscus Guillimannus* Wrote VII Books of the ancient and true Origine of the House of *Austria*; he flourished about the year of Christ 1500. *Wolfgangus Lazius* of *Vienna* has comprehended the History of *Austria* in IV Books *Gerhardus de Reo*, and *Conradus Decius* have Written Annals also of *Austria*, there is Extant too, a Chronicle of the Dukes of *Bavaria* and *Suevia*, Written by an uncertain Author, and to these may be added the *Austriades* of *Richardus Barolinus Perusinus* in XII Books which concern the Wars between the Dukes of *Bavaria* and the Princes of the *Palatinate*, which was illustrated with Notes by *Jacobus Spigelius Selestadiensis*.

ARTICLE

ARTICLE IV.

The Historians of the Hunnes and Hungarians.

Turocius.

Johannes de Towroz, or Turocius (so call'd from the Province of Towrocz,) wrote a Chronicle of the Hungarian Affairs, from the very Rise of that Nation under Attila their first King, to the Coronation of Matthias, which was in the year of Christ 1464; of this Author Trithemius writes thus, Johannes Thuroth a Pannonian, was a Man excellently acquainted with, and well exercised in Civil Literature, and not ignorant in Divine Knowledge, of an exalted Ingenuity, and a clear Eloquence; this Author lived Anno Ch. 1494.

Bonfinius.

Johannes Bonfinius Composed an Elegant History of the Kings of Hungary in four Decades and an half, that is, in XLV Books which reacheth to the Death of Matthias Hunniades, and the beginning of Vladislavus or the year 1495, which he began at the Command of Matthias. Bonfinius flourished about the year of Christ 1496.

Petrus Ranzanus Wrote Indexes as he calls them of the Hungarian Transactions, of which Joh. Sambucus who first rescued them from the Dust and Darkness in which they lay, and Published them to the World writes thus; It seems the ways of writing Histories heretofore were very various, this Author having some Indexes of the Kings of Hungary, given him

him at Vienna by Beatrix, extracted out of the same Records from which Bonfinius described his; he so well deduced and illustrated them, that he is in nothing inferior to the best Writers of the Hungarian History, form in this brevity he has comprehended what ever is required to render an History Elegant and useful, and how the more valuable also, that whereas there are some Gaps and mistakes by the faults of the Transcribers in Bonfinius his History, we may here find directions for the rectifying all these Errata's, and be assisted at the same time in searching out the sincere and perfect truth; thus far Sambucus.

Callimachus.

In Elegia.

Philip Callimachus Experiens, wrote an History of the Life and Reign of *Vladislaus* King of Poland and Hungary, so elegantly and exactly, that *Paulus Jovius* did not scruple to say of it, that in his judgment it excell'd all that had been written of that kind, since *Cornelius Tacitus*, through so many Ages as have since followed; this Author flourished Anno Christi 1490.

Melchior Soiterus, and *Petrus Bizarius* have written the History of the Hungarian Wars.

Since the Uniting of Hungary with Austria, the Affairs of this Kingdom have been so Twisted with the other, that the same Historians are common to both.

ARTICLE V.

The Historians of the Goths, Danes, Sclavonians and Swedes.

Procopius has Written III Books of the Gothic Wars, and Agathias the Smyranean Books, both of them in Greek and in Latin; Jornandes the Bishop of the Goths, who reduced into II Books the History of Ammianus Casiodorus, (who was Secretary to Theodoric King of the Goths,) and wrote a Gothic History in XII Books.

Isidorus Hispalensis Composed an History of the Origine of the Goths, and of the Kingdom of the Sueves and Vandals: Johannes Magnus a Bishop of Sweden, wrote a History also of all the Kings of the Goths and Swedes; Leon Aretinus Composed also an History of the Goths, but which affords nothing more than what Procopius hath written, so that he seems to be no more than his Paraphrast, but he is more remarkable for another thing, that is, that he was the first Person who restored and communicated the Greek Tongue and Learning, after it had lain several Ages oppressed and troden down, by the Tyranny of the insolent Barbarians, as P. Jo. writes of him in his Elogies; he flourished Anno Christi 1420. •

Hieronymus Rubens wrote of the Goths and Lombards.

Sax.
Gramma-
tion.

Saxo Grammaticus has deduced an History of *Denmark* from the utmost Antiquity down to his own times, that is to *Canutus* the VIth and *Waldemarus* his Brother, the Grand-children of Saint *Canutus* that is almost to the year of Christ 1200. All he hath Written is not to be admitted hand over head without Examination, yet neither is he so great a Fabler as some have fancied, who have no esteem on that account for him, amongst whom is *Goropius Becanus*, which is the less worth our wonder, because he himself doth not write so much Paradoxes as Impossibilities; as to *Saxo's* style the Elegance of it is so great (saith the Learned *Vossius*;) that it exceeded the Capacity of the Age he lived in, yet it is equal to many of the ancient Writers, and to most of ours; he flourished about the year of Christ 1220.

De Hist.
lat. Lib. 2.
c. 55.

Idacius.

Idacius his Chronicle of *Denmark*, is from the times of *Theodosius* the Great, to the year of Christ 400.

Johannes Boterus and *Erpoldus Lindenbruch*, have written accounts of the Kings of *Denmark*, and in the year 1596, *Plantin* Printed a Compendious History of the Kings of *Denmark* to *Christian* the IVth. *Gaspar Ens* wrote Commentaries concerning the Wars of *Denmark* both by Sea and Land, in the Reign of *Frederick* the second, containing the most memorable *Dithmarsick* and *Swedish* War.

Meursius.

The Learned *Johannes Meursius* hath comprehended in III Books the Reigns of *Christian* the first, *John* his Son, and *Christian* the second

Second his Grandchild, that is, from the year of Christ 1448, to the year 1523.

Albertus Crantzius hath Written an History of the *Vandals* in XIV Books, and a Chronicle of the other Northern Nations, as the *Danes*, *Norwegians*, *Swedes*, which is call'd *Gothia*, and *Scandia*; he begins at the times of *Charles the Great*, and comes down to the year 1504; he flourished to the year 1517, in which he Died. *Gelardus Gerdenhaurius* Voss. de writes thus of him; He has almost only seem'd to deserve the Name of an Historian, because he wrote the Transactions of his own times truly, freely, and for the good of Posterity, and others as *Fabricius*, &c. have as much commended his industry.

Al. Crantzius.

Hist. lat. lib. 3. c. 10.

Nicholaus Mariscalcus wrote of the *Hermli* and *Vandals*.

Helmoldus a *Sclavonian* Presbyter, wrote the History of the *Sclavonians*, *Saxons*, and the adjoining Nations, from the year 800 or thereabouts, when they were converted to Christianity by the care of *Charles the Great*, to the year 1168, about which time *Helmoldus* flourished, as he saith himself in his Preface, viz. about the times of *Barbarossa*. And there *Arnoldus* the Abbat of *Lubeck*, begins, who begins his Preface with these words. Because *Helmoldus* a Priest of Blessed Memory, was not able to bring his History of the Vocation and Submission of the *Sclavonians*, and the Lives of those Bishops, at whose instance the Churches of these Countries were Founded, to such End and Conclusion as he desired and intened;

Arnoldus.

Voss. de
Hist. lat.
lib. 2.,

we therefore with the assistance of God have resolved to pursue that Work; and accordingly he brought his supplement to the times of Otto the IVth, (under whom he lived;) the Learned Vossius speaks thus of this Arnoldus, in the Slavonian affairs he deserves Credit, but not in what he wrote concerning the French, Sicilians and Grecians, in whose affairs it is much better to consult others who have made it their business to treat of them.

Bernard Kirchman Published in the year 1684, at Amsterdam, a Chronicle of Norway, Written by one Theodorick, a Monk of that Nation, and Dedicated to Augustin Archbishop of Drontheim. It begins with Herald Fairelocks, and contains the Actions of Ten Successive Kings of that Nation, who Reigned about CC years. There is added to it a Voyage of some Danes to Jerusalem about the year 1187, Written by an unknown Person. They are both of great use for the clear understanding of that Dark History, though there are considerable mistakes in the few dates the Author has Express'd.

ARTICLE

ARTICLE VI.

The Historians of the Lombards now call'd the
Dutchy of Milan.

Paulus Warnefridus a Deacon of Aquileja, Paulus
Warnefri-
dus. wrote VI Books of the Affairs of the Lombards, he was Chancellor to Desiderius King of the Longobards, of whom Sigebertus Chap. 61. writes this, He wrote the History of the Vinnuli, who were afterwards called Lombards, in an excellent and copious Style. Ralph Volaterranus is much mistaken, who takes this Warnefridus to be a different Person from the Deacon of Aquileja; he flourished about the year of Christ 780. Hieron Rubens wrote also of the Goths and Lombards.

A Monk of Padua whose name is not known, has comprehended in III Books the Transactions of his own times in Lombardy, and the Marquisate of Tarvisina, he begins Anno Christi 1207, in which Azo Marquis of Este was by the Monticenculi cast out of Verona; and he comes down to the year 1270, in which the Christian Princes passing into Africa, took Carthage and besieged Tunis.

Flavius Blondus (who was Privy Counsellor to several Popes, and who had the honour to have his Works Epitomized by Pius another of the Popes,) wrote of the Affairs of the Lombards, in his VII Books F. Blon-
dus. of

ARTICLE VII.

The Historians of the Polanders and Borussians.

Chromerus.

Martinus Chromerus Composed XXX Books of the Origine and Actions of the Polanders, and in the first X Books (as he saith in his *Proem*.) he has described the Rise and Infancy of that Nation, under barbarous and idolatrous Dukes; then the Flower of its Youth under Christian Kings, and then its diseased and crazy Constitution which resembles a State Sickness, under several of those disagreeing Princes after the Monarchy was destroyed. He wrote two Books also of the Situation, People, Manners, Magistrates and Government of the Kingdom of Poland; Chromerus flourished Anno Christi 1552.

Gaguinus.

Alexander Gaguinus wrote also an History of Poland, from Lechus the first Duke of that Nation, to Henry of Voloise. —

Joh. Decius wrote one Book of the Antiquities of Poland, and of the Family of the Jagellons, and of the Reign of King Sigismund.

Michovius

Math. Michovius wrote a Chronicle of the Kingdom of Poland, from the first rise of that Nation to the year 1504, in IV Books; he is somewhat more barbarous, and Chro-

Michovius flourished about the year of Christ 1540.

Joannes Duglossus, who is sometimes sty-
led *Longinus* Bishop of *Leopold*, who under
Casimirus the third, King of *Poland*, was
employed in many great Embassages, and
was also *Præceptor* to this Prince's Children,
wrote a *Chronicle* of *Poland* to the year
1480, in which this great Man died.

Philippus Callimachus hath writ an Hi-
story of the Wars of the *Poles* against the
Turks, he lived *Anno Christi* 1508.

Erasmus Stella, a *Libanathan*, writ Two *Stella*
Books of the Antiquities of the *Borussians*,
which he dedicated to *Frederick* Duke of
Saxony, the first of which treats of the old
Inhabitants thereof, and of their Propaga-
tion, Names and Manners, the latter of
their ancient Kings and of their Succession;
he professeth to follow the Annals of *Borussia*,
Juanides his History of the *Goths*, *Helmold*
his History of the *Sclavonians*, and *Al-*
bionus Magnus who travelled over *Borussia*,
and others.

ARTI-

ARTICLE VIII.

The Historians of the Bohemians, Switzars, or Helvetians and Saxons.

Cosmus.

Cosmus a Deacon of the Church of Prague in his Chronicle of *Bohemia*, which he has written in III Books, represents the Origine of that People, and the Actions of their ancient Dukes to *Wartislaw*, who was created King of *Bohemia* by the Emperor Henry the IVth, *Anno Christi* 1086.

Dubravius

Dubravius also deduceth their History from their first Original to *Ferdinand* the Emperor in XXXIII Books, he comes down to the year 1558, and was a very learned and ingenious Person.

Aeneas Sylvius.

The History of *Aeneas Sylvius* comes down to the year 1458, that is to *Frederick* the third, in which year the Author was elected Pope by the name *Pius* the second; he writes the Succession of all their Dukes or Kings to *Poigebrach*; but in the business of the *Hussites*, and what happened under the Emperor *Sigismund*, he is much more large and diffused.

Charles King of *Bohemia*, who was after Emperor, and the IVth of that Name; wrote a Commentary of his own Life.

Switzars.
Guillimanus.

Franciscus Guillimanus wrote Five Books of the Antiquities and Actions of the *Switzars*. *Henricus Suizerus* in his Chronicle of *Switzerland* gave an account of their Affairs to his own times.

705

Johas Simlerus wrote of their League and Common-wealth, and also of their Affairs from *Rudolphus* to *Charles* the Vth.

Wernerus Rolewinckius wrote III Books of *Simlerus*. the ancient Sear of the *Saxons*, that is, of *Westphalia*, their Manners, Virtues and Commendations.

Witkindus a *Saxon* wrote III Books of the Actions of the *Saxons*. [This Noble and Learned History, for the times in which it was wrote, was Printed by *Henry Maibon* at *Helmstad* in the year 1688, under the Title; *Rerum Germanicarum Tomi III*. The Publisher has added excellent Notes of his own.) and *Albertus Crantzius* wrote the History of *Saxony* in XIII Books; to his own times; he died in the year 1504, this is continued by an unknown hand.

*Witkin-
dus.*

Crantzius

David Chytreus in his Chronicle of *Saxony* and the Northern Nations, begins a little higher at the year 1500, and ends with the year 1599, which is continued by *Georgius Fabricius* in his *Saxony illustrated* in II Books to the year 1606, *Johannes Garzo* wrote of the Affairs of *Saxony*, *Thuringia* and *Misnia*. *Rein. Reinetics* of the Family and Actions of the *Palatines* of *Saxony*, *Cyriacus Spangenbergius* wrote a *Saxon* Chronicle, and *Sebastian Boisselinerus* wrote of the Siege of *Magdeburgh*.

Chytreus.

Fabricius.

P

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ARTICLE IX.

The Historians of the Celti or Gauls and French, under which Name we include all those People who live betwixt the Rhine and both the Seas, and the Alpes and Pyrenean Mountains.

Gregorius
Turonen-
fis.

Fredegari-
us.

Paulus E-
milius.

THE principal Writers of the History of Gallia, which the French now possess, (that I may say nothing of the most ancient *Julius Caesar*, his VII Books of the *Gallick War*; and *Hirtius* who continues him, nor of *Appianus* his *Celticks*, which belong to this Story) are these: *Gregorius Turonensis* Bishop of *Tours*, in his first Book brings down this History from the beginning of the World to the Reign of *Theodorus* the First; in the other nine Books he sets forth the Lives and Actions of the Kings of *France* to his own times, and the year of Christ 594, but the XIth Book which is supposed to have been added by *Fredegarius*, ends in the Death of *Charles* the Great, which happened *Anno Christi* 814.

Paulus Emilius Veronensis, a Man of a *Livian* style, (of whom mention is made above, Sect XXV) as *Reinerus Reineccius* bears witness, spent XXX years in the compiling his History of *France*, after the Dissolution of the *Roman* Dominion, and comes down to *Philip* and *Charles* his Brother, Children of *Lewis*, that is from the year 420, to the year 1488; the opinion of *J. Lipsius* concerning

cerning this History is, that if a few things were lightly corrected, he would be a Person above the Learning of our Age, and deserve the Commendations given to ancient Authors; and *Ludovicus Vivis* saith, his History is written with more Fidelity and Truth, Detraden. disciplin. than that of *Gaguinus*, who has disclosed and l. 5. intermixt his own Affections in his History.

Paulus Jovius hath written the Reigns and *Paulus Jo-* Lives of *Charles* the 8th, *Lewis* the 12th, and *vius.* *Francis* the First King of France, splendidly and elegantly.

Arnoldus Ferronius Burdagalensis hath con- *Arnoldus* tinued the History of *Emilius* to *Henry* the *Ferronius* Second.

Philippus Comines (of whom mention is made above, Sect. the 25th,) has woven the History of *Lewis* the XIth, and *Charles* the VIIIth his Son, in a clear and elegant Style, and although *Jacobus Mejerus* avers in many places that he is mistaken, yet he is (in the judgment of the learned *Vossius*) a true and a prudent Historian; and *Johannes Sleidanus* gives him this Elogie. This Author is, in my judgment, the nearest to the ancient Historians, of all those that have wrote in or near our times, both in Prudence and Veracity, for he lays before us the grave Deliberations that passed in the Closets of Princes, before they appeared in their Events abroad, which very few have attempted to do, fewer have been able to do it effectually, and even those who could have done it have yet not dared to do it lest they should offend their Princes.

Philip Comines.

Jo. Frof-
fardus.

Johannes Froffardus has splendidly and elegantly writ the History of those dreadful Wars which passed betwixt the *English* and *French*, from the year 1335, to the year 1400, who deserves the greater Faith, because he was a Follower of the Courts of Kings and Princes, especially of *Philippa* Daughter of the Count of *Heynold* Queen to *Edward* the Third King of *England*, nor did he relate any thing in his History but what he had seen with his own Eyes, or heard from others who had seen them, or had the chief Commands in the Wars: *Johannes Sleidannus* hath excerpted the most material Passages out of this History, and turned them into Latin, for it is originally written in *French*, and Sir *John Bouchier* Knight translated this intire History into English.

Monstre-
letus.

Enguerus Monstreletus hath continued *Froffardus*, and brought down the *French* History to the Reign of *Lewis* the XIIth.

Mart. Lon-
geus.

Martinus Longus wrote a Commentary in X Books of the Actions of *Francis* I. of *Valoise* King of *France*, and *Stephanus Doleatus*, and *Galeacius Capella* have written the History of the Wars betwixt *Charles* the Fifth, and this Prince for the Dutchy of *Adilan*, from the year 1520, to the year 1530, the latter is followed by *Gulielmus Paradinnus*, who hath added the Story of the succeeding years to the year 1555.

A nameless Person (perhaps *Franciscus Hotomanus*) has Written the History of *France*, during

during the Reigns of *Henry* the Second, *Francis* the Second, and *Charles* the Eleventh.

Rabutin hath written the Expedition of *Henry* the Second against *Charles* the Fifth, undertaken in the year 1552, on the behalf of the Princes of *Germany*.

Ensebins Philadelphus, (that is *Theodorus Biza*, who by the Cloudiness of this Name obscured himself) has wrote the History of *Charles* the Ninth, and of his Mother.

Petrus Matthæus a Lawyer, the Royal Historian, has writ the History of *Henry* the Fourth King of *France* and of *Navar* in VII Books.

Besides these which we have mentioned, there are several others which ought to be perused, as *Carolus Molinæus*, who hath writ of the Rise and Progress of the French Kingdom and Monarchy, and *Hubertus Leonardus* of the Origine of the French Nation, but then *Humbaldus Francus* who has wrote the Affairs of the *Franks*, from the Wars of *Troy* to the times of *Clodovæus*, is to be esteemed of the same nature with *Annius* his *Berosus*, and the rest of those fabulous Writers in the judgment of the famous *Vossius*, de *Hist. Lat. lib. 2. c. 22.*

Aimoinus the Monk is to be better thought of, who is an excellent Historian, (as the Author de *Regimine Principatus*, lib. 3. c. 21. calls him, which Work is commonly but very falsely ascribed to *Aquinas*;) *flourished about the year 873.*

he wrote the Actions of the French from the year 420, to the year 826 in V Books, for the Proof of whose Fidelity these Words of his make very much; *there was another Monk in the same Monastery, a Priest and a professed Monk as well as he, and his Name was Audoaldus, he was of the same age, and in his Manners and Conversation very like him, from whose Mouth we have received what is delivered, and much more which we are confident is faithfully related.*

Trithemi-
us.

Nor is *Johannes Trithemius*, though a German, to be lightly passed by, who has Writ III Books of the Origine Kings and Affairs of France, from the year of Christ 433, to the year 1500, which was the III year of Charles the Eighth. Nor *Nicholaus Gilius* who hath composed the Annals of France, *Hermannus Comes* who writes of their Affairs

Gaguinus.

to the year 1525, or *Roberius Gaguinus*, who has deduced their History from the most remote Antiquity, to the time of the Expedition of Charles the Eighth into Italy, Anno Christi 1493, though he has mixed his own Affections with the History, as *Viri* saith; and yet *Mejers* is not to be admitted neither, who calls him a frivolous Writer, which is to be attributed to his disaffection to the French Nation, and all their Historians; for he saith of them in general, *The French do not use to relate their Actions with more Fidelity than they transact them;* and besides as *Mejers* out of his too great Affection to his Country, has delivered many

many things done in his own times there very partially ; so in Foreign Affairs he is not over much to be Credited ; *Paulus Jovius* affirming of him, that in the affairs of Italy he does blunder and mistake so strangely, that those who did not regard the Elegance of his style, were apt to be much incensed against him.

There are also several Authors who have written of the Expeditions of the French Nation into the East, and of the Kingdom Erected by them in *Jerusalem*, almost all which the Learned *Jacobus Bongarsius* has collected together, and rescued from the Moths and Dust of the Libraries in which they before lurked, by publishing them after he had with great study and pains Corrected them ; of these the first is *Robertus* a Monk who wrote the History of *Jerusalem*. A nameless Italian who wrote the Actions of the French and others at *Jerusalem*, in which Actions he was present, and therefore deserves the greater Credit. *Baldericus Aurelianus* who wrote the History of the same V years with the last named Italian, that is, from the year 1095, to the year 1100 ; and *Raimundus de Agiles* Canon of *Le Puy*, wrote the History of the same time. *Albertus* Steward of the Church of *Dax*, who wrote XII Books from the beginning of the Expedition of *Godfrey of Balloin*, and other Princes, to the second year of King *Baldwin* the Second, and so has (as *Vossius* saith,) accurately written the History of XXIV years ; after him follows *Fulcherius Carnotensis*, who writes from the

beginning of that Expedition to the year 1124, and *Gauterus Cancellarius* who described what passed at *Antioch*, where he was present; after these comes *William Archbishop of Tyre*, the Prince of all these *Historians*, a Man of no vulgar Learning, pleasant above what that Age afforded, as the Learned *Bongarsius* saith of him. He wrote in *XXIII* Books, (beginning at the year 1095, and ending at 1180,) the History of *LXXXIV* years of what ever had passed in the Holy Land, and in all *Syria*, which the Bishop of *Acra* his Suffragan continued; and thus far of the *French Historians*.

ARTICLE X.

The Historians of the Dutch and Flandrians, &c.

THERE is scarce any thing delivered concerning the *Flandrians*, worthy of Credit before the year 445, from which time *Mejerus* begins his Annals of *Flanders*, which he has included in *XVII* Books; in which he hath also given a large account of the Earls of *Flanders*, from *Lydericus Harlebacanus*, who flourished about the year 800. to *Charles the Hardy Duke of Burgundy's* Death, in the year 1476.

Had. Barlandus.

Hadrianus Barlandus hath compiled a Chronicle of the Dukes of *Brabant*, from
Pipin

Ripin the first Duke of that Province (Grandchild of *Caroloman*, Son of *Braban*, the Third Prince of *Brabant*, before this Province had the Name or Title of a Dukedom given it) to *Charles* the Vth, Emperor of *Germany*, the Son of *Philip*.

Jacobus Marchantius hath written IV. *Marchan-*
Books of the memorable affairs of *Flanders*. *tius*.

Æmundus hath Writ of the Dukes of *Bur-* *Æmun-*
gundy, from the *Trojan War* to *Charles* the *Æmun-*
Vth. *Beiffellus* also of the Actions of the *Beiffellus*.
Flandrians, and of late *Olivarius Uredus*, *Uredus*.

J.C. Brugensis, has with infinite study and labour written the *Flandrian Genealogies*, and the *History of the Earls of Flanders*.

Hadrianus Junius his *Batavia* unfolds the *Junius*.
History of the Dutch Nation, the Antiqui-

ties of their Island, their Origine, Manners, and many other things belonging to their History.

Noviomagus his *History of Holland* *Novio-*
gives an account of their Princes, from *Bato* *magus*.
their First King, to *Charles* the Vth, Empe-

ror; and to *Charles of Gelders*. Nor is *Ger-*

hardus Geldenbaurius to be omitted, who *Gelden-*
hath drawn an *History of Holland* with an *haurius*.
Appendix, concerning the most ancient No-

bility, Kings, and Actions of the *Germans*.
Johannes Isaacus Pontanus, Historian to *Pontanus*.

the King of *Denmark*, and State of *Gelders*,

by the command of the States, hath Writ-

ten an *History of that Province*, from their

beginning, to the year 1581, which is a

vast Work. *Ubo Emmius*, and *Wifsemi-* *Emmius*.

us have both written the *History of*

Friesland,

Winfemius.

Revinus.

Ludovicus Guicciardinus.

Friesland; and *Jacobus Revius* that of *Daventry*.

Ludovicus Guicciardinus hath written a brief History of all the Transactions of Europe, especially what relates to the Low-countries, from the year 1529, to the year 1560; that is from the Peace of *Cambrai*, betwixt *Charles the Vth*, Emperor of *Germany*, and *Francis the First*, King of *France*.

Mearsius.

This last Age hath afforded several most elegant Writers of the *Dutch History*; as first, *Johannes Mearsius*, who, in X. Books hath writ the Life of *William Prince of Orange*, and the Transactions of those Countries, during all his time, to the end of the Government of *Ludovicus Requesenius*; that is, from the year 1550, to the year 1576; and in another Work in IV. Books, the beginning of the *Low-country war*, or Six years Government of *Ferdinand Duke de Alva*; to which he added a Vth Book, in which is the History of the *Truce*. *Famianus Strada*, who in XX. Books Wrote the History of those Wars from the Resignation of *Charles the Vth*; that is, from the year 1558, to the year 1590. *Hugo Grotius*, who wrote V. Books of the Annals of *Holland*, and XVIII. Books of History, in which he hath given an Account of all the Affairs of the *Low-countries*, from the departure of *Philip the Second* into *Spain*, to the *Truce*; that is, from the year 1566, to the year 1609.

Strada.

Grotius.

ARTICLE XI.

The Historians of Spain.

THE Writers of *Spanish History* may perhaps not unfitly be ranked according to the four different Ages of that Kingdom. So the *Infancy of Spain* is lightly touched by *Pomponius Mela*, who was a Native of *Spain*. The *Youth of Spain* (as I may call it) which was under the Roman and *Gothick* Dominion, is described by *Titinius, Dion, Vopiscus, Suetonius, Appianus* in his *Iberica*, *Procopius, Eusebius*, and some others. It began to arrive at *Manhood* in that Age, in which it began to shake off the yoke of the *Moors*, in which War 700 years were spent, this then may be call'd the time of their *Manhood*. And then their *Age* began under the Reign of *Ferdinando* the *Catholick*, who expelled the *Moors* out of the whole Kingdom of *Spain*: the most of those Writers I shall here mention wrote of this last and the preceding Age.

Isidorus Pacensis, who is supposed to be the Author of the *Chronicle of Spain*, of whom *Vasens* wrote thus rigidly, in the Fourth Chapter of his *Chronicle*. *Isidorus Bishop of Badajoz, or Baxagus, wrote a Chronicle of Spain; whose Chronicle (if that which bears this name be his) I should rather call a Monster, than a Chronicle, he writes so prodigiously*

An Addition concerning the prodigiously ill, and rather in the Gothish than Latin Tongue.

Ximenes.

Rodericus Ximenes Archbishop of Toledo, acquired much Glory by IX Books which he wrote of the *Spanish* History, which he brought down to the times of *Ferdinand* the Third, the censure of *Rodericus Sanctius* is that the style of it is short but very pleasant, and the Learned *Lipsius* saith, it is as good as it was possible could be in such an Age; and *Marianus* gives him high Commendations in several places, nor will I pass by the opinion of *Johannes Gerundensis* in the History of Spain. *Trogus Pompejus*, *Orosius*, and *Isidorus Hispalensis* are worthy of great esteem, *Roder.* of Toledo is tolerable, the rest are mere Dreams.

Margarinus.

The last cited Author *Johannes Margarinus* Bishop of *Girona*, wrote an History of Spain in X Books, from the Arrival of *Hercules*, to the Reigns of *Arcadius* and *Honorius* the Children of *Theodosius* the Elder, in the times of which Princes the *Goths* entered Spain, he styles it the omitted History of Spain, because in it he relates what had been omitted by the Writers of the latter Ages.

Marianus.

Johannes Mariana has writ the History of Spain, from the first times of it to the Ruin of the Moors in XX Books, which in X Books more is continued to the Death of King *Ferdinand*, that is, to the year 1516.

Franciscus Tarapha brings down an History of Spain to *Charles* the Vth.

Rodericus

Rodericus Sanctius Palentinus, who was *Sanctius*.
 Chaplain and Counsellor to *Henry* the IVth
 King of *Castile* and *Leon*, hath consigned to
 Paper in a very great Volume an uninter-
 rupted History of *Spain*, down to his own
 times, that is, to the year 1467, concern-
 ing whom, and two other more ancient Hi-
 storians of that Nation, *Lucas Tudiensis*, and
Jos. Ximenes, *Alph. Garfias*, a Rhetorician of
Alcala an University in *Spain*, gives this judg-
 ment, because they did not seek to please the Ears
 of Men, but to enrich the memories and judg-
 ments of Posterity; as they sought not after plea-
 ing Language, so neither have they entertained
 the Readers with trifles and falsehoods.

Lib. de
 doct. Vir.
 Et Acba.
 Hisp.

Marineus Siculus wrote an History of the *Marineus*
 memorable affairs of *Spain* in XXII Books,
 which ends in *Charles* the Vth.

Laurentius Valla wrote the Reign of *Fer-* *Lauren-*
inand King of *Aragon* in III Books, but as *tius.*
Plinius justly thought, he wrote this Work *Valla.*
 in such a style, as no Man can perceive that it
 was penned by him, who gave the precepts of
 Latin Elegance to others, and you may there
 find several other things concerning this Hi-
 storian.

Carolus Verardus who flourished under *In-* *Verardus.*
nocent the VIIIth, about the year 1484,
 wrote the History of the Conquest of the
 Kingdom of *Granada*, and the History of
Andaluzia.

Hieronymus Conestagius wrote the History
 of the Union of *Portugal*, to the Kingdom of
Castile in X Books, in which he gives an ac-
 count

count of the State of that Nation, from the time in which *Sebastian* the First passed with a vast Fleet into *Africa* to fight against the *Moors*, to the times when it was by the Conduct of *Philip* the Second, united to the rest of the *Spanish* Provinces.

Damianus a Goes. *Damianus a Goes* has Writ the Actions of the *Portuges* in the *Indies*.

Nebrissenfis. *Elins Antonius Nebrissenfis*, hath written the History of the affairs under *Ferdinand* and *Elizabeth* in XX Books, and he hath writ the War of *NAVAR* in II Books.

Vasrus. *Vasrus* in his Chronicle of *Spain*, Chap. 4.

In Cicero. saith it is an *History* worthy of so great a Man, and he is commended by *Erasmus* as a Man of various Learning, and that deservedly, there is also an high Commendation given him by *Alphonsus Gafia*, in the Book which he wrote of the Learned Men and Universities of *Spain*; to these may be added *Hennymus Oforius*, a Polite Writer of the memorable things of *Spain*, *Johannes Brucellus* of the *Spanish* War in V Books, and *Florianus Ocampus*, who by the Command of *Charles* the Vth, Published a general Chronicle of *Spain*; the rest I omit.

ARTICLE XII.

The Historians of the Turks and Arabians, who heretofore were possessed of the Dominions of Africa, Syria, Persia, and Spain, and are commonly call'd Saracens.

THE History of the Saracens is to be sought in *Hermannus Dalmata*, *Leo Africanus*, *Robert the Monk*, *William of Tyre*, and *Benedictus de Accoltis*, (a famous Elogie upon whom is Extant in *Lilius Gyraldus* Second Dialogue of the Poets of his age,) and in those other Authors which we have mentioned above, when we discoursed of those Historians who had given account of the affairs of the French in the East.

Calius Aug. Curio, wrote also an History of the Saracens in III Books, and he also wrote a particular History of the Kingdom of Morocco, Erected by the Saracens in Barbary:

There are several who have given accounts of the Origine of the Turks, (for there it is fit to begin the reading of their History,) as *Baptista Egnatius*, *Theodorus Gaza*, and *Andrea Combinus*.

Martinus Barletius in his Chronicle has excellently described the Origine of the Turks, their Princes, Emperors, Wars, Victories, Military Discipline, &c. And he hath also writ the Life and Actions of George

Dalmata.
Leo Afri-
cus.
Tyrius.
Bene-
dictus de
Accoltis.

Calius
Augustus
Curio.

Baptista
Egnatius.
Theodo-
rus Gaza.
Andrea
Combinus
Martinus
Barletius.

George Castriot, who by *Amurat* for the greatness of his actions were Sirnamed *Scanderbeg*, very elegantly in *XIII* Books, whose Fidelity will appear from that passage in his Preface; I have (saith he) committed to writing what hath been related to me by my Ancestors, and by some others who were present, and saw who passed.

Chalcocondylas.

Laonicus Chalcocondylas an *Athenian*, wrote an History of the *Turks* in *X* Books, he is the only *Grecian* Historian who wrote since the barbarous *Turks* possessed themselves of *Constantinople*, with any applause, he flourished in the end of the Fourteenth Century, about the year of Christ 1490, he begins from *Ottoman* the Son of *Orthogul*, who began his Reign about the year of Christ 1300, and he ends in the year 1363, in which *Mahomet* the 1st stoutly repell'd the Invasion made upon him, by *Matthias* King of *Hungaria*, and the *Venetians*.

Leunclavius.

Johannes Leunclavius also hath Collected and Published an History of the *Mosulmes* out of their own Monuments, with great industry in *XVIII* Books, about the year 1560.

Jovius.

Paulus Jovius ought here to be taken in too, who has accurately and elegantly represented their affairs, especially from the *XIIth*, to the *XVIIth* Book, and again, from the *XXXII* to the *XXXVIIth* Book, of whom the Author writes above Sect. 25.

Henricus

Henricus Pantaleon has collected an *History* of all the memorable Expeditions both by Sea and Land, which have been undertaken for 600 years by the Christians in *Asia*, *Africa* and *Europe*, against the barbarous *Saracens*, *Arabians* and *Turks*, to the year 1581, to which you may add *Reinerus Reineccius* his *Oriental History*.

Martinus Stella hath written concerning the Wars of the *Turks* in *Hungaria* *Petrus Stella* hath written of the War made by *Solyman* against *Maximilian* the Emperor: *Melchior Soicerus* hath writ the War made upon the *Turks* by *Charles* the Fifth, and *Ferdinand* his Brother. *Nicholaus Honigerus* hath writ of *Solyman* the XIIth, and *Selym* the XIIIth Emperor of the *Turks* against the Christians; *Ubertus Foliotta* hath writ the Siege of *Malta*, and of several Expeditions into *Africa*, and also of the War in *Cyprus* betwixt the *Turks* and the *Venetians*. *Udo Efinus* and *Calius Cec. Curio* have also both of them writ of the *Cyprian War*, and the latter of them of the Siege of *Malta* too; the taking and sacking of *Constantinople* by the *Turks* in the year 1453, is represented by *Leonardus Chienfis*, Bishop *Mitylan*, and *Godefridus Langus*.

Philippus Callimachus Experiens has writ two elegant Books of the Battle of *Varna* in *Myfia*, which happened IX years before the taking of *Constantinople*; *Johannes Eutropius* wrote the War made by *Charles* the Yth upon *Tunis*, and his Expedition into

Q

Africa

Stella.
Penia.

Africa is written by *Christoph. Claudius Stella*; *Henricus Penia* hath writ the war betwixt *Ismael Sophy of Persia*, and *Selym*, Anno 1514.

Reusnerus
Busbequi-
us.

Nor is it difficult to learn many things for the clearing and enlarging on the *Turkish History*, from the 14 Books of Epistles concerning the *Turks*, and their Affairs collected by *Nicholans Reusnerus*, and the elegant Epistles of *Augerius Busbequius* concerning his Ambassage in *Turky*.

ARTICLE XIII.

The Historians of the Tartars, Muscovites and Sarmatians.

Haitonius.

Haitonius the Nephew of a King of *Armenia*, and a Souldier many years in his own Country, became afterwards a Monk in the Island of *Cyprus*, as he tells us himself, *Chap. 46.* and at length came into *France*, where about the year of Christ 1307, by the Command of *Clement* the Vth, he described the Empire of the *Tartarians* in *Asia*, and the other Eastern Kingdoms. The first Emperour of the *Tartars* was *Changius Cham*, about the year 1200, the Vth from him was *Chobilas* (as *Haiton* calls him,) or *Cublai* the great *Chan*. This Prince's Court and a very large Empire belonging to him in the *Indies*, and

all the Eastern Countries is largely described by *Marinus Paulus Venerus*, in his second Paulus Venerus. and third Book of the Oriental Kingdoms, and the Empire of the *Tartars*, who is an Author worthy of great Credit; this *Cublai* was Father of the *Timuri Lechi*, (who is commonly call'd *Tamerlan*;) who shut up *Bajazet*, the Emperor of the *Turks*, in an Iron Cage.

In the Books which *Matthias a Michon* Matthias & Michon. wrote of the *Asian* and *European Tartars*, is contain'd a short History of the *Tartars* and *Muscovites*. *Matinus Pronovius* wrote Pronovius. an History of the *Tartars*, and *Johannes Leunclavius* wrote of the Wars of the *Muscovites* against their Neighbour Nations. *Paulus Oderbonius* wrote the Life of *John Oderbo- Basilides* Duke of *Muscovy* very elegantly. nius. *Reinoldus Hidenstein* wrote a Commentary in Hidenstein. VI Books of the War of *Muscovy*, made by *Stephen King* of *Poland*. *Bredembachius* wrote Bredenbrachius. the War of *Livonia*, in which the *Muscovites* destroyed and desolated the whole Province of *Torpate*. *Paulus Jovius Novocomensis* wrote of the Embassies of the *Muscovites*, and *Sigismundus Liberius* wrote Com- Liberius mentaries of their Affairs.

ARTICLE XIV.

The History of Æthiopia, India, almost all Africa, and most of the new World or America.

THE History of *Æthiopia* is to be fetched from *Johannes Bohemus*, *Damianus a Goes*, *Franciscus Alwaresius*, and *Ludovicus Romanus Patritius*, which last have writ VII Books of the Navigation of *Æthiopia*, *Egypt*, both the *Arabias* and the *Indies*.

Johannes Maerus Santineus hath wrote an *Indian* History in III Books, *Nicholaus Godignus* hath also writ an *Æthiopick* History.

Ludovicus Vartomannus, when he had travell'd *Æthiopia*, *Egypt*, *Arabia*, *Persia*, *Syria*, and the *East-Indies*, wrote all his Travels in VI Books.

Leo Africanus. *Leo Afer* a *Moore*, but born in *Spain*, and first a *Mahometian*, and afterwards a *Christian*, when he had travelled almost all *Africa*, *Asia* the less, and a great part of *Europe*, was taken and given to *Leo* the Xth, where he translated into the *Italian* Tongue, what he had with incredible Labour and Industry collected and written in the *Arabian*, concerning the People of *Africa*, and their Manners, Laws, Customs, and the Description of that Country, which *Johannes Florianus* afterwards translated into *Latine*; this Author will therefore serve instead

instead of all others for the *African* Story, and yet if the Reader be so pleased, he may add to him *P. Jovius* and *Alvaresius*.

Jovius.
Alvaresius
Grotius.
Laet.
Hornius.

Gratius, Laet, Hornius, and some others, have learnedly written of the Origine of the People of *America*, but then in order to the attainment of a perfect History of the *Americans*, the Voyages of *Christopher Columbus, Aloysius Cadamustus, Correfius, Novius, Benzo, Lyrius, Gomarus*, and others, are to be perused, which have been described by several Writers, *Gonsalvus Ferdinandus Oviedus* is so learned a Writer of the History of the new World, that *Cardanus* thinks him the only Author amongst the Historians of our Age, who deserves to be compared with the Ancients.

Oviedus.
*De Subtili-
li. & de
metul.*

And in general the Transactions of both the *East* and *West-Indies, China, Japan, Malacca, &c.* may be known from the Navigations of the *Portuguese, Hollanders, English, Spaniards*; to whom the Jesuits may be added, as *Petrus Maffaus, Johannes Acofta, Mart. Martinus*, and others, who ought yet to be read with great caution, because they are excessively taken up in setting forth the Miracles and Martyrdoms of their new Saints.

ARTICLE XV.

The Historians of some great Cities.

BESIDES those Historians which have given us Accounts of particular Nations, there are some others who have made it their business to describe the Affairs of some particular Cities, and our Design here is, to give you the Names of those that have written the Stories of the most eminent Cities, because it is not possible to reckon or read all.

V E N I C E.

- Bembus.* *Petrus Bembus* has written an History of *Venice* in *XII* Books, by the order of the *Council of Ten*, (as he saith in the beginning of it) with the highest degree both of Elegance and Truth, and though *Iustus Lipsius* the Prince of all the Critics, has made a short Invective against his Style, yet in another place he excuseth his sharpness, as having been transported on that occasion a little too far; and the Learned *Heinsius* saith, *Bembus was the only Historian of that Age, who wrote pure Latin, and which was then the propriety of the Italians, his style is unmix'd and genuine, neither painted with false Colours, nor fantastically adorned.* The Affairs of the *Venitians* are also comprehended by *M. Antonius Sabellicus* in *XXXIII* Books
- Ep. Miscell.*
cent. 2. Ep.
57.
- Orat. 19.*

Books, and in a short Chronicle by *And. Dandulus* a Duke of *Venice*, (of whom *Petrarcha*, *Blondus* and others have made mention with Commendations;) *Petrus Justinianus* hath deduced the History of this City, from the building of it to the year 1575, and to these may be added *Johannes Baptista Equatius*, *Petrus Marcellus* a *Venetian*, *Jamius* the Cardinal, *Contarenius*, *Blondus* and *Maccenicus*.

GENOVA.

Isaacus de Voragine has described the History of *Genova* to the year 1296, which *Gorgius Stella* hath continued to the year 1422, *Johannes Stella* to the year 1435, *Cephanus* begins at the year 1488, and continues it to the year 1514, *Parthenopaus* begins 1527, and ends Anno 1541, to which may be added *Petrus Bizarus* his History of *Genova*, *Ubertus Folietta*, *Paulus Interjanus*, and *Jacobus Bracellius*.

PADOVA.

Gulielmus Cortusius began an History of this City, but *Albigreus* his Kinsman was the Finisher of it, of whom *P. Vergerius* *In vita* speaks thus, *Cortusius* in writing neglected that Elegance which is not in his Power to attain to; *Bonus Patavinus* wrote the History of *Padova*, from its building to the times of *Albertus* the Emperor, Anno 1334, to

which may be added *Bernardus Scardamius*,
Joan. Bap. Ramnusius, and others.

F L O R E N C E.

- Aretinus.* *Leon Aretinus* wrote an History of *Florence* in XII Books, of whom *Aeneas Sylvius* presumes to say, that no Man since *Lactantius* ever came nearer the Style of *Cicero*;
- Poggiur.* *Poggins Florentinus* employed his Pen on the same Subject too, but it seems both of them fearing to give Offence, (contrary to that great Law of History, which is not to dare to write any thing that is false, nor fear to write any thing that is true,) are mealy mouth'd in those things that relate to their intestine Commotions, which is the Reason *Nich. Machiavel* assigns why he began his Story from the Foundation of the City, and not from the time the Family of the *Medices* obtain'd the Sovereignty of that State, and from thence he has brought the History down to the year 1493. May I have leave here in passing to consider what may justly be thought of *Machiavel*; what he writes concerning Princes and Politicks is so infectious, that no Man can approach this Pest of Mankind safely, without the Antidote of an *Antimachiavel*, or some other potent Preservative. But then as to his *Florentine* History, he is not in that destitute of Subtily, and an unusual Prudence, and there are many things in it very rare and no less useful; as for instance,

instance, what he relates concisely and elegantly concerning the Fall of the Roman Empire, the Migration of the Northern Nations, and the rise and increase of the Papal Power; and yet a Man ought not to be secure here neither, except he hath the faculty of separating the Ore from the Dross. I think it not impertinent to subjoin here the censure of *Possevinus*, *Machiavel* (saith he,) was not destitute of Subtily, but Piety and Experience, which Wings being wanting in any man, if he attempt to fly, he must of necessity fall down headlong; but to return to our Subject, to *Aretinus*, *Poggio* and *Machiavel*, you may add *Jacobus Nardus*, *Leon Florentinus*, *Ugolinus*, *Verinus* and others, who have illustrated the Florentine History by their Writings.

N A P L E S.

Pandulphus Collenutius has composed an *Collenuti* History of this City from the times of *An- gustus* to *Charles* the Vth, to whom you may add *Jovianus Pontanus* his *Naples*, &c. But to be short, *Franciscus Guicciardinus* has wrote the History of *Italy*, from the year 1494, to the year 1596, and *Michael Tübingensis* hath given us an account of the Wars of *Italy*.

Of the Affairs of *SICILY*, *Fazellus*, *F. zellus*, *Ritius* and *Verrerius*; of the *Ferrarian* History, *Jo. B. Pigna*; of the *Brixian*, *Elias Capre-*

Capreolus; of the *Bononian*, *Car. Sigonius*; of the *Ravennian*, *Hiero Rabens*; of that of *Milan*, *Corius* and *Arlunus*; of that of *Man-
tua*, *Platina*; of that of *Este*, *Johannes Bonacosta*; of the *Bergamonian*, *M. Antonius Michael*; of the Actions of the *Millanois*, *Gaud. Merula*, and others, have written distinct Histories.

And thus, kind Reader, I have communicated to you, what I have in some spare hours collected and laid together, concerning the Historians of particular Nations, nor did I design this Appendix should increase to a larger Bulk.

T H E

METHOD and ORDER

Of Reading

Church Histories.

S E C T. XXXII.

A Transition to the Church History ; who were better able to have done this ; two Intervals of time especially to be observed ; the Bible contains the first Period, and with it Josephus his Antiquities are to be read. The Judgments of Learned Men concerning Josephus ; Hegeſippus tho' aſcribed to a wrong Author not to be rejected ; in what ſenſe that Author is uſeful and commendable ; the Sacred History of Sulpitius Severus is deſervedly recommended to the Reader.

WHEN I was once got thus far, I thought verily I had performed the Work I undertook, as the Subject of my first Chapter ; but some Learned young Men

*The most
Learned
Dr. John
Prideaux.
Master of
Exon Col-
ledge.*

Men who heretofore were my Hearers, admonished me, that it was much desired that I should in the same manner give an account of the Writers of the *Church History*. Now though I thought this might much more reasonably be desired at the hands of him who is the greatest Divine we have, the *Regius Professor*, an excellent Person; a plentiful Fountain, as of all other sorts of Learning, so, amongst the rest, of all sorts of Histories; at whose Waters, I have very often, with the greatest pleasure, quenched my thirst: yet because some of my more Learned Acquaintance persuaded me to do it; I did not think it fit wholly to decline the Task. So, at last, I resolved to adjoin here a Chain of the Writers of the *Church History*. Whoever therefore desires to understand, and in a good Order and Method read the Ecclesiastical History, should propose to himself two Intervals of time (that I may pass over the thing with as few words as is possible.) The first of these is from the Creation of the World to the Incarnation of Christ our Redeemer; during which Interval of time, the Church of the *Old Testament*, (call'd the *Jewish*), is storied to have sometimes flourished, and at others to have suffered a hard servitude under several Tyrants: the other period is, from the Incarnation of *Jesus Christ* to the Age in which we live, in which the *New Testament*, or Christian Church, performs its Warfare. The first Interval contains four thousand

thousand years, abating fifty, if we may believe *Scaliger* (whom we have all along hitherto followed.) The Second contains one thousand six hundred, and so many years over as we commonly count, and are still going on. And therefore it is the Story of that first Interval, I say, is to be fetched, in the first place, from the Old Testament, which the Reader ought, above all others, in the first place diligently to turn over, and studiously to search into, and he will soon see his Labour is well bestowed, if together with the

Scriptures, he takes in *Josephus* his *Antiquities of the Jews*, and those Books he wrote of their Wars. For in

Josephus flourished about 80 years after Christ, under Domitian.

these Books, the Eloquent Son of *Matathias* has woven the History of the Old Testament-Church, from the Creation of the World, to the last destruction of *Jerusalem*, which happened somewhat above four thousand and thirty years after the Creation of the World: and that with so great a fidelity, that *St. Hierome*, no dull Censor, gave him a place amongst the *Ecclesiastick Writers*. And the great *Scaliger* thought

it more reasonable to believe him, than all the Greek and Latin Writers, not only in the Jewish Affairs, but also in what he relates concerning other Nations. *That*

there are (saith *Baldwin* the Civil Lawyer) *De Institis mistakes in Josephus, who can deny?* But then how many true, great, and necessary things

*lib. de E-
men. tem.
in Frol.*

*tut.
Hist. lib. 1.*

things are there in him for the Illustration of the Sacred History? besides, what others call falshood, *Melchior Canus* more mildly calls *Errors*; they being the deviations of an Ignorant Man, not the Lies and Frauds of a Deceiver. Some Man would here persuade the Reader to subjoyn, or rather take in together with *Josephus* his History of the Wars of the Jews, *Hegeſippus*, an excellent Author, in the Opinion of

Hegeſippus, lib. 11. *Lac.*

comm. cap. ult.

Casaub. in Exercit. 1.

Contr. Baron.

Vossius, de Hist. Gre.

L. 2. c. 14.

Al. 14.

14. 14.

Melchior Canus, a Man of an approved Faith, and a grave Historian. But in the esteem of the most Learned *Casaubon* and *Vossius*, he is a Spurious, Pretended, and Suppositious, and in short, an Author of no Antiquity, or at least quite another Man from that Noble *Hegeſippus*, who lived near the Times of the Apostle, and was Contemporary with *Justin Martyr*, and *Athenagoras*, of whom frequent mention is made by *Eusebius* and *St. Hierom*, and yet after all this, there are some who think he is no contemptible, or unprofitable Author. In his first Book he has given an Account of the Wars of the Jews, from the Times of the *Maccabees* to the Birth of *Christ*, and the Death of *Herod* (the Great.) And in his Second Book he brings down the History to the Expedition of *Vespasian* into *Judaea*, Anno *Christi*, 69. and then in his 11th, 14th, and 15th Books, he

has

has Consecrated to the memory of Posterity, the Story of the total devastation of *Judea*, and the utter Ruin of *Jerusalem* by *Vespasian* and his Son *Titus*, which happened *Anno Christi 72*. But then saith *Bodinus*, *This may be better and more truly Learned from Josephus, who was not only present in these Wars, but was a Commander for some time, and being made a Captive, obtain'd from Vespasian and Titus the Priviledge of being made a Citizen of Rome, and the Flavian Surname, (which was that of their own Family) and also a Statue. And then the Princetike Virtues of an Historian, an exalted erudition, a rare integrity, and a great experience shone clearly in that Person. And it is farther objected against this fictitious Hegefippus, that he doth not treat of the Affairs of the Church, but only those of the Jews, from the time of the Maccabees to the Ruin of Jerusalem. But we may Answer Bodinus in the first place; that this Hegefippus has shortly and elegantly comprehended in that Work, what Josephus hath more copiously related in his VII Books of the Wars of the Jews, and scatteringly in his Antiquities. And in the next place, that this Author doth no less religiously than truly set forth some things concerning our Saviour Jesus Christ, which are either altogether passed by, by Josephus, or only slightly mention'd by him, because perhaps he had an aversion for our Religion. And he also sets down, in a few words, the causes of the War; doth*

Learnedly

H.N. Lib.
5.6. 14.

Learnedly shew the sources of those great Calamities; and why that People, which alone was chosen by God, and beloved very much, was thus consum'd; why *Jerusalem* was destroy'd, which was not only the most Celebrated City of all the *East*, as *Pliny* calls it: but, (if we consider the extraordinary Favours of God,) of the whole World. Why the Temple was raised; their Sacred Rites abolished; and the Politick Government of that Nation, which had subsisted so many Ages, was for ever taken away. For the serious consideration of these things will yield the pious and prudent Reader a plenty of the most Excellent Fruits which History can afford him.

Or if our Reader of History is better

That Author which is commonly call'd *Hegesippus*, is *Josephus Translated into Latin*, by *St. Ambrose*. *Valesius in notis*, *Ad Amian. Marcellin.* lib. 16. c. 8. B.

pleased to pass by this suppositious Author; and will not be discouraged to go back again, and after the Reading the *Holy Bible*, and the Antiquities of *Josephus*; and to Contemplate at one view the whole Image of the

Sacred History, from the Creation of the World to the Birth of Christ, and so on to the Fourth Century of the Second Interval, then let him here

Sulpitius flourished about the 27th year of Christ.

take in *Sulpitius Severus* his Sacred History, which he begins with the Creation of the

World, and ends with the Synod of *Bordeaux*, Anno Christi 386. He was a Man of much

much Learning and Prudence; and a most polite Writer. His style is so pure and elegant, that *Josephus Scaliger* calls him, *The pure Writer of the Church History*. But I cannot forbear confirming the Judgment of this great Man, by the more Prolix, and yet not less Elegant Testimony of *Victor Giselin*, a Physician and Antiquary of a most accomplished Erudition. He writes thus; *The blessed Sulpitius hath with great Brevity comprised, and with an exact Distinction of times, shortly related to the Age in which he lived, the Memory of those things which are contained in the Holy Scriptures, from the beginning of the World. Now whether any Age hath produced another Work that is more excellent, more noble, and more useful, to the Christian Church, than this small Piece, I shall willingly leave to the Judgment of those who have better Abilities than I to determine of it. But as to the Elegance of it, I dare undertake, and I think I may safely affirm, that it is not inferior in any thing to the best of all the Church Historians: but then, as to other Works, which are of the same nature, it hath so great Advantages over them, that they do not deserve to be compared with it. That which I have said of it is great, and may perhaps seem to most Men incredible. But yet what I say has so much truth in it, that I am confident the Veracity of the thing will prevail so much, that my Testimony may be spared, especially as to those who will take the pains to compare all the parts of this Author with *Orosius*, *Florus*, *Eutropius*, and the rest of the Writers*

of Epitomes. He seems to me to have obtained the Garland only by the imitation of C. Salustius, a florid Writer of the Roman Story. For observing that many things in him passed for Excellencies, which would become no other Man, and were scarce possible to be imitated; as his abrupt way of Speaking, which slips insensibly by the Reader or Hearer; and doth not stay till a Man comes to it; but, as Seneca saith, his Sentences come pouring in, and his Words surprise by their unexpected falls; these, I say, he left to Salust, as his sole personal Excellencies. And he studiously avoided his obsolete Words, which (as Augustus said) he collected out of Cato's Books de Originibus. But then as to his spruce Brevity, tempered with significant words, and adapted in the highest degree to his Design; he imitated that great Historian with so much Art, that we may well say, he rather emulated him (and strove to out-do him.) For he did not think it sufficient to follow his Style, and to divide, circumscribe, and cut it, and make just such Transitions from one thing to another, except he made the same Entrances to his Books the other did; but with this Difference, that whereas he (as Fabius saith) chose such as had no relation to History; Sulpitius accommodated his a little better to his subject. All which things, in History at least, appear glorious, as any man may observe at the first Glance. For it was written, as I have said, in the flower of his Age, before his passionate love to Eloquence had been mortified by the severe Discipline of the Monastery of Tours. Thus far Giselinus. The Elzovers,

two Dutch Printers, put out this Author accurately Corrected and Amended, and Eloquent continued out of *Sleidans* History of the IV Monarchies to the Empire of *Charles* the Vth of that Name. The truth is, *Sulpicius* has some Errors, concerning which, the Reader may, if he please, consult *Bellarmino* his Piece concerning the Ecclesiastical Writers Anno Christi 420. Thus far of those who have written the *Church History* of the first Interval or Period of Time, and which we think ought to be read in the first place.

A D D I T I O N.

If the Reader is pleased in this to pursue the same Method which is prescribed by our Author in relation to Civil History, *Ludovicus Capella's Chronologia Sacra* will represent all this Period of Time in a short *Synopsis*, and in all the course of his Reading it will shew him where he is. And this is of the greater value, because all his Proofs are directly from plain Texts of Scripture during those times the Sacred Writers last. This Author was so far approved, that he was Reprinted in the *Prolegomena* to the *Polyglot Bible*. And whoever shall read him diligently and considerately, will without doubt approve of my Recommendation. He begins with the Creation of the World, and ends with the Destruction of *Jerusalem* by *Titus*, in the year of the World 4172. of Christ 70. It was Printed at Paris in 1665. in Quarto.

S E C T. XXXIII.

The History of the Second Interval (that is of the Christian Church) is first to be sought for in the Evangelists, and the other Books of the New Testament, where its Infancy is describ'd; there is scarce any besides extant, who were eye-witnesses of any part of its first state, and describ'd it: There are some Pieces indeed still in being, whose Authors are said to have lived in the same time, and to have described the brave Encounters of the first Martyrs; but they are thought to be Spurious by Learned Men, because they are over-run with Fables. Baronius confesseth, some of the latter Writers are guilty of this Fault. Vives, and Melchior Canus, do both make the same complaint. As also some of the Antients; and therefore the History of the Church is to be read with care. And yet too much incredulity is to be shunn'd. Of what Temper we should be in the Reading of Histories. The first and most antient are to be preferred before the latter.

NOW the Second and other Interval (which as I said took its beginning at the Birth of Christ, and continues to our Times) is attributed to the *New Testament Church*, which is call'd the *Christian Church*, as the former was the *Jewish Church*. The History of the Christian Church

Church is first to be sought in the *Evangelists*, the faithful Pen-men of the Holy Ghost; for they have consign'd to Writing the History of our Redeemer, the Lord of all things, the Founder and Foundation of the Christian Faith. If I may be allowed to use the Words of the Reverend Bishop of *Monta-Chichester*. After these *St. LUKE* (that most Learned Bishop also) has Consecrated to Eternity the *Acts of the Apostles*, especially the Travels of *St. Peter* and *St. Paul*, their dangers and encounters, in most pure and most elegant *Greek*, so that the very *Athenians* themselves never Wrote the *Attick* Dialect more exactly than he. Besides those Writers of the New Testament (who have only represented to us the Cradle of the Christian Church) few others have come to our hands; shall I say few or rather none, who being Eye-witnesses, described those first Ages; or who have committed to writing the History of the Church till her youth. Indeed, there are divers Writers extant, which are said to have lived in that first Age of the Church; as *Prochorus* (one of the VII *Deacons* which the Apostles themselves Ordain'd,) who is reported to have Wrote that Life of the *Evangelist*, and Apostle *St. John*, which is now to be read in the *Orthodoxo-graphia*, and the *Bibliotheca patrum*. *Abdias* the *Babylonian*, one of the *LXXII* Disciples, (if we may believe him) who is said to have Wrote X Books of the Sufferings of the

Evangelists.

Montague in

Prof. ad Apparatus.

Prochorus.

Abdias.

Linus.

Apostles. *Linus* his account of the Martyrdoms of St. *Peter* and St. *Paul*. The Relation of the Sufferings of St. *Andrew* the Apostle, Written by a Presbyter of *Achaia*, and others; which yet are generally by the ancient Fathers reputed and registered amongst the Suppositious and Apocryphal Writers; and even *Baronius*, *Bellarmino*, *Sexius Simensis*, *Melchior*, *Cannus*, and many other very Learned Men, of this and the foregoing age: Because, in truth, they are stult with a parcel of such silly Fables, that they deserve no credit in those things which perhaps are true.

Nor are only the Writers; as they are commonly call'd of the very first Age, obnoxious to this Fault, but many also of the latter Writers, who writing of the more ancient times, and being sick, as it were, of too great a *Credulity*, do strangely abound with devised Fables. Which the

Baronius.

in *Præf. ad*

Tom. 2.

Annaliem.

Great Cardinal ingenuously Confesseth. There is nothing (*said he*) which seems so much neglected to this day, as a true and certain account of the affairs of the Church, Collected with an exact diligence. And that I may speak of the more ancient, it is very difficult to find any of them, who have published Commentaries on this Subject, which have hit the truth in all points. *John Lewis*

Lib. 5. de

trad. discip.

p. 360.

Vivis made just such a Complaint before *Baronius*. "I have (*said he*) been much afflicted, when I have seriously considered

" with

'with my self, how diligently, and with
 'what exact care, the Actions of *Alexan-*
 '*der, Hannibal, Scipio, Pompey, Caesar,* and
 'other Commanders: and the Lives of
 '*Socrates, Plato, Aristotle,* and others of the
 'Philosophers have been written, and fix-
 'ed in an everlasting remembrance, so
 'that there is not the least danger they
 'can ever be lost: But then the Acts of
 'the Apostles, and Martyrs, and of the
 'Saints of our Religion, and the Affairs
 'of the Rising and Established Church,
 'being involved in much darkness, are al-
 'most totally unknown, though they are
 'of so much greater advantage than the
 'Lives of the Philosophers, or great Gene-
 'rals, both as to the improvement of our
 'Knowledge and Practice. For what is
 'written of these holy Men, except a very
 'few things, is very much corrupted and
 'defaced with the mixture of many Fables;
 'whilst the Writer, indulging his own
 'humour, doth not tell us what the Saint
 'did, but what the Historian would have
 'had him done: and the Fancy of the
 'Writer dictates the Life, and not the
 'truth of things. *Vives* a little after
 'goes on thus. 'There have been Men
 'who have thought it a great piece of
 'Piety to invent Lies for the sake of Reli-
 'gion; which is both dangerous (for
 'fear those things which are true, should
 'lose their Credit, by the means of these
 'falshoods) and it is by no means necessa-

*Lib. 11.
Loc. 11.
com. p. 533.*

'ry neither; because our holy Religion is
 'supported with so many true (Miracles)
 'that these false ones, like lazy and use-
 'less Souldiers, are rather a burthen and
 'a hindrance, than a help or assistance
 'to it. Thus far that Learned Spaniard,
 And because his Country-man, *Melchior Ca-*
nu, a Divine of a great (and not unde-
 served) Reputation with the Papists, a-
 grees with him in all this; I shall not be
 unwilling to adjoyn his words too. 'I
 'speak it with grief, and not by way of
 'reproach, *Laertius* has written the Lives
 'of the Philosophers with more care and
 'industry, than the Christians have those
 'of the Saints; *Suetonius* hath represented
 'the Lives of the *Cæsars* with much more
 'truth and sincerity than the Catholicks
 'have the Affairs, I will not say of the
 'Emperors, but even those of the Mar-
 'tyrs, Holy Virgins and Confessors. For
 'they have not conceal'd the Vices, nor
 'the very suspicions of Vice, in good and
 'commendable Philosophers or Princes;
 'and in the worst of them they discover
 'the very colours or appearances of Vir-
 'tue. But the greatest part of our Wri-
 'ters either follow the conduct of their
 'affections, or industriously fain many
 'things; so that I for my part am very
 'often both weary and ashamed of
 'them; because I know they have
 'thereby brought nothing of Advan-
 'tage to the Church of Christ, but
 'very

very much inconvenience. Thus saith
Melchior Canus.

Nor are we to think, that it is only the complaint of the Learned Men of this and the last Age, that the Church Writers are thus corrupted and depraved, as if these faults had crept into them of late only; or as if none of the most ancient Writers had been justly to be numbred amongst these depravers of the Church History. Above a Thousand and three hundred Years ago, before the Church was past its youth, there were some who basely infected the Monuments of the Church with Lies, and made it their business to corrupt them with such impure mixtures. And *Arnobius*

in his Books, *Contra Gentes*, hath taken this notice of it. *But neither* (saith he) *could all that was done, be written, or arrive at the Knowledge of all Men. Many of our great Actions being done by obscure Men, and those who had no knowledge of Letters: and if some of them are committed to Letters and Writings, yet even here, by the Malice of the Devils, and of Men likethem, whose great design and study it is to intercept and ruin this truth, by interpolating, or adding somethings to them, or by changing, or taking out Words, Syllables, or Letters, they have put a stop to the Faiths of wise Men, and corrupted the truth of things. Thus Arnobius.* And in truth, what could possibly be devised to corrupt and debase the Memory of the Ancient Church, which Pagans, Jews, or Hereticks,

Lib. I. p. 47.

ticks, have not deceitfully imposed upon her? What hath not a Silly and Credulous Superstition feigned? My *Hearers*, I have pursued these things at large, that they who are desirous to know the Church History, might understand, and diligently consider, with how much care and caution they are to be read: for here a Man is in more danger of being deceived by feigned Stories, than in any other sort of Histories whatsoever. And yet it is confessed by all, that it is much more mischievous to be involved in error here, than in *Civil History*. Now as it befits us to take great care on the one side, that we do not embrace falshood for truth rashly; so it becomes us to consider attentively, that we do not reject what is really true, as false, without deliberation. *I confess* (saith the Learned Lawyer *Baldwinus*) *where there are so many Ambushes, and so many Dangers; those who remember, that credit is not rashly to be given, deserve to be commended for their suspicions modesty and jealousy. But the unbelief of some others is to great, who will believe nothing but what is written by some one single Author.* As for Example, they will believe nothing that is spoken concerning the Apostles, but what is written by *St. Luke*. But then *St. Luke* did chiefly design to Write the History of *St. Paul*, and as to that too he omitted some things, as is apparent by the Epistle to the *Galatians*. *St. Luke*, speaking of *Simon Magnus*, does only

De Inflatione.
p. 93.
Edi. 16.

only tell us, That in *Samarita*, his own
Town, being wrought upon by the Reproof
of *St. Peter*, he confessed his Sin. But shall
we therefore cry out, that whatever those
very antient Writers, *Justin Martyr*, *Ter-
tullian*, *Arnobius*, *Ensebins*, *Epiphanius* and
Augustine, have delivered, besides this
concerning him, is false; and therefore in
the Reading of Histories, let us ever Re-
member to be such, as *Aristotle* saith those
Men, who are betwixt youth and old age,
commonly are, that is, neither too prone
to believe, nor too difficult and destructive:
οὐκ ὡς πρὸς λόγους, ὅτι πᾶσι ἀπιστοῦσι; that
Neither believing, nor disbelieving every
thing. That of *Hesiod* is like an Ora-

ὅτι ἂν ὁμῶς καὶ ἀπίσταί τι λέγουσι ἀνδράς.

*Lib. 1. op.
& de ver.*

Too much, too little Faith has ruin'd Men.

370.

But some Men may, with great truth,
say, That Facility of Belief, and Diffidence,
both, in their turns, of great use and
service. For every verisimilitude is not pre-
sently true; nor is every thing that seems
at first sight incredible to be concluded
therefore false. Truth hath sometimes the
semblance of Falschood: and again, a
Falschood is masked with the beautiful Colours
of Truth at other times; as *Seneca* saith
elsewhere.

And

And therefore (that we may proceed) where we cannot have such Witnesses as were present at the Actions they Record; the next care is, to here those who have faithfully delivered what they received from others; especially if the Ages in which they lived, their Antiquity and Virtue have given them a right to our Faith, and made them of good Authority. And amongst these, it is fit we should prefer the most Antient (and as I may say) Classick Authors, before the rest. What Aristotle said of Witnesses, is true here: Πιστότατοι εἰ παλαιοί, ἀδιόφθοροι γὰρ. *The most Antient deserve most credit, because it is not so easie to corrupt them.* And for the most part it also comes to pass, that by how much the later and newer the account of any antient Transaction is, so much the more faulty and corrupt it proves. For as Wine, by how much the oftner it is poured from one Vessel into another, becomes so much the more weak and dispirited; and as Fame, the further it goes, the further it removes from Truth, and gathers so much the more of Vanity; even so for the most part a History being repeated by many, and toss'd to and fro, and told every time in other Words, is diffused (takes air) and at last contaminates and degenerates into a mere Fable. Indeed I have made this Discourse much longer than I intended; but prudent Readers will afford me so much the more easily their

their Pardon, if they please to consider, that
this has no other scope, than the making
Men extremely cautious in their turning o-
ver the Volumes of the *Church History*. And
therefore I will now pass on to the Cata-
logue of those Authors, and the Order of
them, which Learned Men have pre-
scribed to be read after the Books of the New
Testament, in which I shall be as short as it
possibly should be.

SECT.

S E C T. XXXIV.

At last, in the Third Century, the Church then beginning to Flourish, Ecclesiastical History began to flourish too. Eusebius Pamphili, the Prince amongst the Church Historians, he emulates Xenophon in his Books of the Life of Constantine. Many things which he Wrote are lost. His Authority vindicated. How far his History reacheth. Scaliger's Judgment concerning Ruffinus. The Tripartite History. The Reading of Eusebius his Panegyrick recommended.

*Prolegom.
ad exerci-
tias.*

Seeing then those Writers, who are said to have lived with the Apostles, are to be rejected (as is said above) as Spurious; and those that followed them immediately in the two next Centuries are not Extant, being either swallowed up in that vast Shipwreck of Learning; or (as the Opinion of the Learned Casaubon is) seeing they rather seem to have begun to think of Writing something of this Nature, than seriously to have applied their Minds and Pens to the illustrating this Subject. Let us cast our Eyes upon the third Century, which, with the two which follow it, may justly (in his esteem) be called, *αἰὶνὰ τῆς ἐκκλησίας* the very Flower and Golden Age of the Church.

As in that Age Theological Studies flourished every where, so the Church History, which till then was almost totally unknown, began

began to sprout up and grow verdant.

The first that set out in that Race (as far as is known to us) was *Eusebius Pamphili*, who took the Sirname from *Pamphilus* the Martyr, who has his intimate Friend, as *St. Hierom* acquaints us; he was Bishop of *Cæsarea* in *Palestine*, in the Reign of *Constantine the Great*, (who, as *Cedrenus* tells us, was a *Great Historian*, and a *General Scholar*;) and without controversie he was then thought the most Learned Man of the Age. He (I say) as he himself affirmeth in the entrance of his first Book, was the first who applied himself to Write an *Universal History of the Catholick Church*; Beginning therefore with the Birth of Our LORD, and proceeding accurately through all the times of the Tyrants, he describes the Series of the Affairs of the Church, the Successions of the Apostles, and other illustrious Doctors in the Church. The Doctrine of the Gospel; the Persecutions which Tyrants moved against the Church, and the Martyrdoms that followed in them, and the perverse Doctrines of Hereticks; all which he deduced with a mighty Industry in Ten Books, to his own times.

Eusebius also wrote the Life of *Constantine* in Four Books, which are now extant, and acknowledged to be genuine by *Phoebus*. But then, as he followed the Example of *Xenophon* (who described the *Institution and Encouragements* of *Cyrus*, more than he might propose to our Contemplation the

Eusebius
flourished
An. Chr.
330.

† *Libro de*
illust. viris

Vide Cir-
cestr. pra-
fat. App-
rat. n. 35.

the Image of a good Prince, than that he might give a true History of him;) so *Eusebius* did not so much dress up the History of the Life of *Constantine*, as a *Panegyrick of the Praises* of that Prince, and his glorious Actions. And therefore *Photius* called that Piece, *An Encomium*, in four Books. And certainly he has therein represented to our eyes the lively Picture of an excellent Prince, which the most potent Kings and Princes may contemplate to their great Advantage, as *Grynæus* rightly observeth.

And the Reverend Bishop of *Chichester* observes also, that *Eusebius* collected the History of the Martyrs out of the *Archives*, or Registers of the Churches, and the Commentaries of the Publick Notaries, and the
 Ibid. Num. common Tables or Catalogues; Nor was
 14 & 18. it (saith he) only a Brevary designed for the reciting their Names, of the same Nature with the Martyrologie, which is now in use in the Church of Rome, drawn up by *Bede*, *Ussuardus*, or other such like Authors; or like the Greek Menologies; but they were Historical Narratives of the things that happened, and Commentaries written at large, as the Reverend Prelate proves out of *Eusebius* himself. Where, speaking of *Apollinarius*, he saith, If any Person is desirous exactly to know his Words spoken before the Judge, and what Answer he gave to the Questions of *Perennius*, and his Apologetick Oration which he made before the Senate; Let him be plac-

Iib. 5.

. 10.

c

sed

sed to read the Book which we composed of the
Actions of the holy Martyrs. But that Voss. de
 Hist. Gre.
 l. 2. c. 17.
 Work of *Eusebius*, and many others (of
 which *St. Hierome* makes mention amongst
 the Ecclesiastical Writers) are lost, and
 have not fallen into the hands of the Men
 of these later Ages.

But there is not a few who detract what
 they can from the Authority of *Eusebius*,
 and say, That his Church History was re-
 jected by Pope *Gelasius* in a Council, and
 pronounced an Apocryphal Book. But
 for the asserting the Authority of *Eusebius*,
 it is sufficient that *Gelasius* himself tells us,
 in the beginning of that Censure, that the
Chronicle of Eusebius of Casarea, and his *Ec-
 clesiastical History* are not to be intirely reje- Lib. 5.
 cted, for the rare and excellent Knowledge
 they afford us : Which is also said by *Volater-
 rianus*, in the *Decretals*, *Eusebius his Chronicle
 and Church-History only are received.* But
 if any body thinks otherwise, let the confir- Lib. 11. p.
 543.
 mation of *Melchior Canus* be considered,
 his Words are these ; *It is sufficiently appa-
 rent, that all the rest of Eusebius his Church
 History pleased Gelasius and the Council ; in
 that they are pleased to acquaint us with what
 displeased them ; and therefore if you take out
 the Fable of Abgarus, and the Commendati-
 on of Origen, they say (in a manner) that
 all the rest of his History is worthy of our cre-
 dit and belief.* The Judgment of *Sculterus* Calin. Me-
 dulla Com.
 3. p. 6.
 sheweth me as to this very much, which
 unfolds in these Words, *These Books*
 S which

contain the History of the Church, do sufficiently demonstrate, that that Story of the Primitive Church is true, which is fetch'd from the genuine Writings of the Orthodox Fathers: for as long as Eusebius in his History follows Justin, Irenæus, Origen, Tertullian, Cyprian, Clements Alexandrinus: and such other Fathers of approved Faith, he is an Historian worthy of our belief and trust: But whenever he quotes Tradition, and appeals to things that were reported but not written, then he mixeth many things that are fabulous. Thus far Scultetus. The truth is, the Papists do frequently reprehend Eusebius with great bitterness, and fiercely fall upon him; but above all others, Cardinal Baronius (as the same Scultetus observes) discovers his hatred of Eusebius; for which he had no other reason than this, viz. *Ibid. p. 2.* He being the Historian who hath prosecuted so largely the Commendations and Donations of Constantine to the Church, has not only not mentioned his Grant to the See of Rome, but has plainly imitated it to be false, in Writing, that Constantine was not baptized by the Pope at Rome, but by another at Nichomedia. But they pretend too that he was infected with Arianisme, and that he ever favoured the Arian Party; and therefore he is sometimes accused of Partiality. That he was infected with that Heresie before the Council of Nice, is in truth too apparent to be denied: but then some write, that after that time he willingly embraced the Authority of the holy Fathers of that Council, and

lived

lived most holily and piously in the Catho-
 lick Doctrin. Yea, it is reported amongst
 the Greeks (as *George Trapezunce* bears wit-
 ness) that at the command of the holy *Nicol. V.*
 Fathers, he drew up the *Nicene Creed*;
 which he composed in such Words, that
 he delivered to the Fathers in Writing that
 Form; the Son of God was *begotten and not*
made, being of the *same Substance with the*
 Father: by which Words that Heresie was
 without controversie condemned. And it
 is most certain, that he did by Letters give
 a most full and perfect account to his Ci-
 tizens of what was done in that Conven-
 tion, which Letters are still extant, as *Do-*
matius Veronensis writes.

Prefat. ad

Nicol. V.

Hist. Eccl.

Socret. l. 1.

c. 5.

Cassiod.

Hist. Trip.

L. 2. c. 11.

But to proceed, the History of *Eusebius*
 reacheth to the year *CCCXXV*. And *Ruf-*
inus, a Presbyter of *Aquileia*, an Emulator
 of *S. Hierome*, translating this History out of
 Greek into *Latin*, added two Books of his
 own, and continued the History to the
 death of *Theodosius* the Emperor, *An. Chri-*
sti CCCC. But then in his Translation he
 took too great a Liberty, and in his own
 Addition he borrowed much from *Eusebi-*
us; and therefore *Joseph Scaliger* in the Ap-
 pendix of his incomparable Work, *de E-*
mendatione temporum, calls him a most silly
 Author, and perhaps no hurt will be done,
 if our Student pass him by; for the Histo-
 ry of the same times is written more large-
 ly and accurately by *Socrates*, *Sozomen*,
 and *Theodoret*.

Prefat. ad

Ruf- Paul. 3.

These three were translated by *Epiphanius Scholasticus* into *Latin* at the request of the *Great Aurelius Cassiodorus*, who made of these three one body of History, and put it out under the Name of the *Tripartite Story*. But then *David Chytrus*, a famous Man, who hath done great Service to the World, in relation both to the Civil and Ecclesiastical History, doth admonish and exhort all studious Men, that they should not only read those Fragments which are thus patched together by *Cassiodorus*; but also the intire Authors which are extant, and carefully Printed both in *Greek* and *Latin*, and that they should begin with *Eusebius* his *Panegyrick on the Life of Constantine*, in which they will find an uninterrupted History of XXX years; and the chief Edicts and Laws of that Prince, concerning the Christian Religion, carefully expounded in the IIId, IIIId and IVth Books, which are the Fountains whence *Socrates*, *Theodoret* and *Sozomen* have drawn many things in the beginning of their Histories.

S E C T. XXXV.

In what times Socrates lived; from whence and how far he has brought his History: and of Theodoret also, and what is contained in each of his Books. The Censure of Photius on him. Sozomen the Salamine continues the History to the year of Christ CCCCXXIII. A Place of St. Gregory's against Sozomen considered; and an Answer made to it. The Candor of Sozomen; the Testimony of Euagrius concerning him. Euagrius follows the Tripartite History, and continues to the year DXCVII. Theophilactus Simocatus continued to the year DCL.

SOcrates, Born at Constantinople under The. Socrates, Theodosius Junior, the Son of Arcadius, beginning his History about the end of that wrote by Eusebius, with the Victory obtained by Constantine against Maxentius, Anno Christi CCCXIII or rather from that year in which he was first declared Emperor openly in Britain; that is, from the year of Christ CCCIX, he deduced it to the XVIth Consulship of the aforesaid Theodosius Junior; that is, to the year of Christ CCCCXLI in VII Books, written in a style that is not extraordinarily splendid: the first of which Books contains the times of Constantine the Emperor; the second, those of Constantius; the third, the Reigns of Julian and Jovian; the fourth, those of Valentinian and Valens;

the fifth, those of *Gratian*, and *Theodosius* the first; the sixth, the times of *Arcadius*; the seventh contains XXXII years of the Reign of *Theodosius* the younger; the whole History represents the Church-affairs of CXL years, as he himself tells us, in express words; in the last Chapter of the Vth Book; *This last Book* (saith he) *contains the space of XXXII years, but the whole History, which is divided into VII Books, contains CXL years; which begins with the first year of the two hundred seventy and first Olympiad, in which Constantine was declared Emperor, and ends in the second year of the three hundred and fifth Olympiad, at the XVIIth Consulship of Theodosius the Emperor.* It is clear from several places, that he favoured the Faction of the *Novatian*; for (which is observed by the most Learned *Jacob Billius*) he is extremely pleased, not only when he meets, but when he can but pretend to have found an occasion of speaking much in favour of the *Novatians*: And if any Man had out of a pious Zeal more sharply treated the *Novatians*, *Socrates* would be sure to find some opportunity or other to traduce his Name and Reputation; but so cunningly, that to a Reader of an ordinary capacity, he will seem rather to have done it out of a desire of speaking truth, than out of a compliance with his own Anger and Resentment; This, I say, is the Censure of *J. Billius*, a very Learned Man, upon *Socrates* the Author of the Church-History, which I thought fit to insert here,

that

that our Lover of History might make use of the greater caution in the reading him.

Theodoret lived in the same times, and *Theodo-*
ret.
 was Bishop of *Cyrrus* a City of *Mesopotamia* or *Syria*. He wrote an Ecclesiastical History from the end of *Eusebius* his History, and the Rise of the *Arrian* Heresie, which he hath also brought down to the times of *Theodosius* Junior; wherein he gives somewhat a larger Account of the Actions done in the second General Council, than any other Historian that is extant. In the first Book of his History he gives us the History of the Church under *Constantine the Great*: in the second, he expounds what happened under *Constantinus*: in the third, he tells us the Church-affairs under *Julian the Apostate*; the fourth Book he attributed to *Jovian*, *Valentinian* and *Valens*; the fifth to *Gratian*, *Theodosius the Great*, and *Arcadius*: and in the same Book he toucheth the beginning of the Reign of *Theodosius* the younger; the Censure of *Photius* Tinem. 31 concerning the Stile of *Theodoret* is this; That it is fitter for an History than that used by *Socrates*, or that of *Hermias Sozomen*, or that of *Euagrius Ponticus*; and of the same Lib. 2. de Hist. Gr. c. 20. opinion is that most learned Man *Gerardus Johannes Vossius*.

Hermias Sozomenus was Bishop of *Salamine*, a City of *Cyprus*, and flourished also under *Theodosius*, to whom he dedicated his History, beginning at the Consulate of *Cris-*

Sozomenus.

pus and Constantius, Anno Christi CCCXXIII. he continued it to the Death of Honorius, An. Christ. CCCCXXIII. which space of time he comprehends in IX Books, the two first of which repeat the things done in the times of Constantine the Great; the third and fourth contain the Transactions under the three Children of Constantine the fifth and sixth comprehend the times of Valentinian and Valens; the seventh those of Gratian and Theodosius the First; the eighth the times of Arcadius; the ninth runs through the times of Theodosius the Second, as far as the death of Honorius, Anno Christi CCCCXXIII. which was the XVIth year of the Reign of Theodosius Junior. But then the See of Rome refuseth to receive this Historian too, and

Lib. 6. Ep. 31. (these are the Words of Gregory the Great) that because he tells many Lies, and commends Theodorus Mopsuestia too much, and saith, he was a Great Doctor of the Church to the day of his death. I was directed to this place by George Hackwill, Professor of Divinity, a Person of a various Erudition, and of a singular both Piety and Prudence. But to this Melchior Canus long since replied; That there is no such thing to be found in Sozomen, concerning Theodorus Mopsuestia. And that Gregory's Memory fail'd him, whilst instead of Theodoret he wrote Sozomen; for the Words he mentions are Theodoret's: and Cardinal Baronius supplies us with another Answer, by saying, That Sozomen, the Commander of Theodorus Mopsuestia, is not received

ceived by the See of Rome, as to that particu-
lar: But in all the rest, he speaking the truth,
how could he be rejected? And besides, it is ap-
parent, that Sozomen was not rejected by Ge-
lasius the Pope (whom no Man can, in the opi-
nion of the Cardinal, disown; such was his Au-
thority and Learning) but rather esteemed to
be of more credit than Eusebius of Cæsarea;
and his History is accordingly more valued by
Phocius than that of Socrates. And Canus
farther answereth, That the Testimony of So-
zomen was made use of, and approved in the
Council of Florence, in which the Emperor
Palæologus was present. However we may
think candidly of him, not only by reason
of the Sincerity and Veracity which he
pretends to in his first Chapter, and
promiseth throughout: for when he was
to relate the Contentions, Quarrels
and Perfidy of many Orthodox Men, and
many other foul Actions done by them,
he deprecates the Opinion of a malevolent
humour, as is observed by the Learned
Cassaubon: For he saith he does not
write these things out of any Pleasure he
takes in them, but whether he would or
no; because what was done could not be
undone: but on the other side, to be silent
as to those things which were done,
was to betray the truth, and break the
Laws of a good History. μάλιτα (saith he)
ἡ ἀληθεία ἐπιμεινῶν χεῖρον, διὰ τὸ τῆς ἱστορίας
ἀβυσσόν. And again, Πάντα δέ τινες ποιῶντες
ἡ ἀληθεία ἢ συγγράφῃ προσήκει. It is fit to
take

Lib. 5 c. 27.
8cc. 40.
Tom. 4. ad
Annum
438.

In Pref. ad
Polyb.

take care of truth, in order to the Preservation of the sincerity of History; and again, an Historian should esteem Truth above all other things: But also for the sake of that Judgment *Euagrius* has given of him, whose Words are these; *Eusebius*, *Sozomen*, *Theodoret* and *Socrates* have accurately committed to Writing the coming of our most Merciful Saviour into the World, his Ascension into Heaven, the Acts of the holy Apostles, the Martyrdoms of the holy Martyrs, and whatever else has been done worthy of Commendation or Blame, to the Reign of *Theodosius*, and somewhat farther: this, I say, is the Judgment of *Euagrius Scholasticus*, a very famous Historian of those times, and the first Orthodox Church Historian that wrote,

if we will believe *Baronius*, or at least his † Epitomizer.

† *Spondanus ad Annum 565. Whom yet Casaubon represents as not overmuch averse from fabulous Legends. Exercit. 13. An. 31. n. 58.*

And here *Euagrius* himself follows the Writers of the Tripartite History, and begins his Story where *Socrates* and *Theodoret* end theirs; that is, from

the calling of the Council at *Ephesus* by the Authority of *Theodosius* the younger, about the year of Christ CCCCXXXI, in which *Nestorius* was condemned; and he continues his History to the XIIth year of the Reign of *Mauritius*, which is the DXCVII year of Christ, and he flourished mostly under this Emperor and his Successour *Tiberius* the Second. This History of *Euagrius* consists of VI Books; in the first of which he comprehends the times of *Theodosius* the younger;

younger; in the II^d those of *Martian* and *Leo the Thracian*, as he is commonly call'd; in the III^d those of *Zeno* and *Anastasius*; in the IVth those of *Justin* and *Justinian*; in the Vth those of *Justin the Second*, and *Tiberius the Second*; in the VIth he goes on to the XIIth year of *Mauritius*, who was Son-in-Law to *Tiberius the Second*, and is by some call'd the *Cappadocian*. And this was the year of Christ 597, as I have said above. And with the same times that *En. The Civil* *grinus* hath thus written, concur the Histories of *Procopius*, *Agathias* and *Jornandes*, of *that Age*. the *Affairs of the Goths*; and the *Miscellaneous History of Diaconus*, from the XIIth to the XVIIIth Book; and to conclude, a great part of *C. Sigonius's History of the Western Empire*, which I thought fit to tell the Reader here, that he might know where to find an Enlargement of the Histories of those times.

Theophylactus Simocatus was famous about the year of DCXII, and is a delicate Writer amongst those of the latter *Greek* Historians: He wrote VIII Books of the Actions of *Mauritius*, which the Reader is to begin when he has read *Enagrinus*. Nor is it possible he should repent of this small Labour, because he brings the History to the year of Christ DCI, to the very Murder of *Mauritius*; and that not perfunctorily, but accurately and elaborately, so that others have deduced their borrowed streams from him, as from a River, as *Pontanus* the

the Jesuite saith. His Temper is soft, and exceeding honest, and his Writers discover and testifie a Learning above the ordinary pitch.

And now if the Reader please, let us take a stand a while, and look back, and see how much of our designed Journey is expedited, and let us consider how, and by what means we are arrived at the end of the VIth Century after Christ. *Ensebins* comprehends, in his History, somewhat above CCC years; *Socrates*, *Theodore* and *Sozomen* have added to this CXL years more; and then the History is brought down about CXL years farther by *Enagrius*: and *Simocatus* makes up the rest of the time (as is said above) to the Six hundred and first year after Christ: In which year *Mauritius* the Emperor, with his Wife and Children, was Murthered by *Phocas*, who succeeded him in the Empire.

A D D I T I O N.

All these Church Historians were a few years since put out in *Greek* and *Latin* by *Valesius* a *Frenchman*; with excellent Notes, and a new Version of his own, in three Volumes in Folio; which were soon after translated into *English*, and put out in one Folio. And they are very exactly translated, and indeed somewhat the less delightful to the Reader, for being so nicely true and curious.

For the clearing of many Chronological Difficulties which will occur in this Period, nothing can be of greater use than the Learned Treatise lately Printed by Mr. *Henry Dodwell*, styl'd V. C. *Johannis Pearsonii S.T.P. Cestriensis Nuper Episcopi Opera Posthumum Chronologica, &c. de Serie & Successione Primorum Romæ Episcoporum*. This with the Additions made by Mr. *Dodwell*, will conduct the Reader from the 34 year of Christ to the year 311. It was Printed in Quarto at *London* in 1688.

SECT.

S E C T. XXXVI.

In the Seventh Century, and two or three which follow it, those Writers of Church History, who could treat it as it deserved, were very rare. The Legends of the Saints. Oceans of Miracles and Wonders. The Times of Romantadg and Ignorance.

THE Authors above recited have brought us to the VIIIth Century; which, if any Man search diligently, with two or three which follow it, I believe he will hardly find any one Author who has handled the History of the *Catholick Church*, according to its dignity. There were indeed in those Ages some, who wrote the Lives and Legends of some of the Saints, and the Acts and Passions of the Martyrs: but then they swarm with Fables, and obtrude upon credulous and superstitious Men whole Bed-rolls of Miracles. And as *Bellermin* himself saith of *Siméon Metafrastes* (who flourished Anno 859.) they and many things of their own invention, and write them not as they were, but as they might have been done, in the times of *Damasen*, and *German* the *Constantinopolitain* amongst the *Greeks* (saith our Reverend Bishop) and in the times of *George* the *Dialogist*, and the other *George* of *Tours*; and in the times of our venerable *Bede*; the Ocean of Miracles and Wonders burst

*Lib. de Ec-
cles. Script.
p. 850.*

in

in upon the Church, and overflowed it, which were then sent out of all and every Cloister, Hospital, Church-yard, Xenodoch, or Hospital for Travellers and Strangers, and out of every Thole, Cave, and Cuspelo.

And almost the same thing is said by the famous Casaubon; In the Historical Monuments (saith he) of those Ages, the Accounts of the Miracles wrought by the Saints, or *In proleg.* their Images or Relicks filled the whole Book, *ad Exerci-* &c. Upon which account a Learned Man said, He doubted whether those Ages were to be call'd, *Καὶρὸς περὶ πολλοῦ, ἢ ἀγνοίας;* Times of Rotomantados, or Wondermaking, or of Ignorance. And he will not seem (to me) to err much, who shall affirm both things of these times; especially if he has respect to the Western Empire, and the Latin Church and Writers under that Empire. For after these horrible Inundations of the barbarous Nations, the Roman Empire falling into Ruin, together with it all the Knowledge of good Learning fell also; and an amazing Barbarity and Ignorance poured in upon the Western Parts, and all the Cultivation of Arts and Wits withered away, as if they had been stricken with a Perilential Vapour; and lay both neglected and despised, *inasmuch, that as to Learning* (they are the Words of the Learned *In prof.* Bishop of Chichester) after Isidorus His- *ad App.* palensis (who died in the year of our Lord *n. 38.*

636, or thereabouts) to Venerable Bede our Country man (who lived about the year (71,) those who were but moderately versed in the more polite Literature, were scarce so many in number as the Gates of Thebes, or the Mouthes of the Nile. And I will add those that followed in the two next Centuries amongst the *Latins*, were not much more numerous: But you will say perhaps then, *Greece* will yet afford us some. And therefore let us now proceed and take a view of them.

SECT.

S E C T. XXXVII.

Nicephorus of Constantinople may follow Simocatus. Nicephorus Callistus full of Errors. Georgius Cedrenus; and the Censures of Scaliger and Vossius on him.

LET therefore *Nicephorus* Patriarch of Constantinople follow *Simocatus*; he lived in the Times of *Copronymus*, about the year of Christ DCCL. and wrote a Breviary, or short History of Affairs, from the Murther of *Mauritius* (where *Simocatus* ended) to the year of Christ DCCLXIX. which Author was first published, together with a Latin Translation, by that famous Man, *Dionysius Petavius*. There is indeed another *Nicephorus*, known by the Surname of *Callistus*, who lived long after the former, for he was born MCCC. years after Christ, and flourished under *Andronicus* the Greater, and *Andronicus* the Lesser his Nephew. This latter *Nicephorus* begins his History with the beginning of the Christian Religion, and continues it to the death of *Phocas*, who succeeded *Mauritius*, that is, to the year of Christ DCXXV. But all the peculiar errors of the Greeks are to be found in this Author (as *Bellarmino* De script. Eccl. An. no 1305. Praef. ad App. n. 38. saith) especially such as are Historical. And the Reverend Bishop of *Chichester* numbers him amongst those Authors, who out of foolish superstition, were extremely

T

prone

prone to believe, and put out, or rather obtrude upon the World prodigions and nauseous Fables.

Cedrenus. *Georgius Cedrenus* the Monk was a little more ancient than *Callistus*; he wrote a *Compendium* of Histories from the beginning of the World to *Isaacius Comnenus*, that is, to the year of Christ, MLVII. in which times he seems to have flourished. But then neither is this Author said to be of any great credit. It is apparent by these words of his, what the great *Scaliger* thought of him; *The whole Work of Cedrenus* (saith he) *is a heap of Chaff, or a Collection made up of many Pieces, some base, some noble, some good, some bad, some intire, some torn.* The Judgment of the Learned *Vossius* concerning him, is a little more favourable; for thus he represents him; *He is a little more diligent than Zonaras in the Bizantine affairs: but then in those things which fell before the division of the Empire, he is less exact than Zonaras; Nor is his style equal to his, or that of Nicetas, or Gregoras, or many others; and yet in this Rhapsody, I had almost called it a Chaff heap, it is possible to find some noble pieces.* And to conclude, they both * tell us, that he transcrib'd, to a word, *Georgius Syncellus*, and *Theophanes*, who continued him; and *Gesner* tells us the whole History of *Cedrenus*, from the death of *Michael* the Emperor, commonly call'd *Betonius*, to the Reign of *Isaac* *Comnenus*. A very few

* *Scaliger*
and *Vossius*.
Georgius
Syncellus,
Theophanes.

few things excepted) is extant under the Name of *Johannes Curpalata*, which is also confirm'd by the most Learned *Casaubon*; so that one of them must of necessity steal out of the other.

S E C T. XXXVIII.

The Third Tome of Zonaras commended to the Reader; and at the year 1118. Anna Comnena her Alexiades. The high Commendations of that Lady.

Johannes Zonaras flourished above Fifty years after Cedrenus, about the year of Christ, MCXX. He (as is observed above, amongst the Civil Historians) wrote an Universal History, which he divided into three Tomes; the last of which is thought fit in this place to be recommended to the Reader. For, in this, he laboured to describe more exactly whatever had been done in the East, from Constantine the Great, and his Successors, to the times of this Author; that having been till then attempted by few Men. A very Learned Man observes, that in both his two last Tomes, there are many things not mentioned by any other Author: But that in the third Tome, for the most part he gives account of those *Byzantine* Affairs which are not mentlotied by any other Historian besides himself, and were

Anno. Cbris-
ti 1118.

Aona
Comnena.

it not for him, we should have been ignorant of a great part of the Actions of the latter Emperors of the *East*. Besides, he interwove the History of the Church of *Constantinople*, and of the Controversies in Religion that were moved in the *Eastern Church*, and continued it down to the death of *Alexius Comnenus*, an Emperor who Reigned in his own times. But that is much to be observed, which is remarked by the Learned *Vossius*, that in the affairs of his own times he is very careless, and contracts the Life of *Alexius Comnenus* into a very narrow compass. But then *Auna Comnena*, the Daughter of this Emperor, supplied this defect, who wrote several Books on the Life of her Father, and call'd them by the Name of *Alexiadas*. *Zonaras* in his Third Tome, near the end, doth much commend the erudition of this Lady; where he speaks of the Learning and Power of *Bryennius Caesar* her Husband, in these words. *And he also was given much to Study, and his Lady did not take less, but rather more pains in Learning, speaking the Attick Dialect perfectly; and having a very sharp wit for the Contemplation of the most abstruse things. Nor doth the Historian stop here, but goes on and shews, how she became so very Learned. Having (saith he) by the benignity of Nature, obtained great faculties, and improv'd them with industry; she spent much time in reading, and the conversation*

of

of Learned Men, which she heard diligently. But many have a great suspicion, that this Royal and Learned Lady, out of her great Love for her Father, is a little too partial in this her History.

S E C T. XXXIX.

Nicetas Acominatus follows immediately after Zonaras; after Nicetas, Gregoras. Lipsius his Judgment of both these Writers. The fidelity of Gregoras call'd in question. Johannes Cantacuzenus is in this place commended to the Reader by the Learned Vossius; after the former follows Laonicus Calcondylas.

AFTER Zonaras, Nicetas Acominatus, or Nicetas Choniates immediately follows in order, and subjoyns his History. For where Zonaras ends, there Nicetas begins, and prosecutes the Story somewhat largely and freely for LXXXV. years, to the taking of Constantinople by Baldwin the Flandrian, and the year of Christ 1203. He was born at Chonis, a Town of Prygia, from whence he took his Sir-name.

The Chronicle of Gregoras Logothetes Gregoras. may here also have its place; he has the History of the taking of Constantinople, and of the events that followed for almost LX. years, that is, from Baldwin the Flandrian, to Baldwin the last Emperor. Both Zo-

noras and *Choniates* had great employments in the Constantinopolitan Empire; which made them the fitter to write their Histories; the first was the great

(a) Signifies according to some, the Captain of the Watch; according to others, the Colonel of the Millenary Regiment.

(b) *Logothetes* signifies Lord Chancellor.

(a) *Drungar*, and prime Secretary: And the latter was the great (b) *Logothetes*, and Lord Chamberlain of the Sacred (or Presence) Chamber. After *Nicetas* follows also *Nicephorus Gregoras*, who

Nicephorus Gregoras

wrote an History of CXLV years, to wit, from *Theodorus Lascars* the First, to his own times, or to the death of *Andronicus Palaeologus* the latter, which falls in the year of Christ 1341. We must confess, these two last did not make it so much their business to describe the History of the Church, as that of the Empire, or Civil State: Yet because they sometimes intermix things belonging to the Church, briefly, as occasion serves, and are therefore reckon'd by others amongst the Ecclesiastical Writers; and also because *Choniates* connects his Narrative to the History of *Zonaras*; and *Nicephorus* makes it his business to supply, or fill up what *Choniates* had omitted, as if he had designed to perfect the body of the History, therefore I could not omit them; and that the rather, because amongst the latter *Greeks*, there are no Authors of better Note than these: For the enforcing which last Reason to the Lovers of History, and that we may with

with the greater felicity induce them to the
Reading of these Authors, I will hear paint
out the judgment of *Justus Lipsius* upon
them. I confess (saith he) that *Nicetas* is In Not. ad
Poliz. 1. c.
not yet publicly and commonly much taken no-
tice of; but how worthy to be more known; being
of a pure and right judgment, if there were any
such in that Age; his style is laboured, and a taste
of *Homer* and the Poets very often: but then
the subject and relation it self is distinct, clear,
without vanity or trifles, as short as is fit, and
faithful: there is in him frequent and seasonable
reflexions or advices: his judgments of things
are not only free, but sound. In short I wish all
Statesmen would read him, and then I shall not
question but some of them will pay me their thanks
for this judgment of him, at least I am sure they
will owe me thanks. Thus much of *Choniates*:
and of *Gregoras* he gives this judgment; *Ni-* Nicepho-
rus Grego-
cephorus Gregoras takes up the History where
Nicetas ends it, and brings down the thread of
his Narrative, but he doth not deserve the same
commendation; for though he wrote the History
of affairs, from the taking of the City of *Con-*
stantinople, to the death of *Palæologus* the
latter, yet he did it not with the same correctnes
or industry; and has more of the faults of his Age
than the former; he is redundant and wandring,
and indecently, and sometimes imprudently mix-
eth his own Conceits and Harangues. Yet his
judgment are thick sown, and for the most part
right: the causes of events are curiously inquired
into, and represented; Piety is inculcated, and
many things are seasonably assigned, and turn'd

over to the first cause, that is to God. In truth; no Writer has more asserted PROVIDENCE and FATE. He is to be read for this cause, and also for another; that is, that the greatest part of his History represents a state of affairs; not much unlike our own times; for you will find in him Contentions and Quarrels concerning Religion, not much unlike those in our days. Thus far goes *Justus Lipsius* in his Accounts of this Author. But then there are some Men of great skill in History, who have some scruples concerning the Fidelity of this *Nicephorus*, especially in the affairs of *Andronicus Palaeologus*, where he ends as I have said above.

Voss. lib. 2.
de Hist.
Graec. 28.

Jr. Cantacuzenus.

And therefore if the Reader please, he may there take in *Johannes Cantacuzenus*, who of an Emperor, became a Monk, and wrote an excellent History under the Title of *Christodulus*, of the Reigns of *Andronicus* the younger, and his own.

Voss. de
Hist. Graec.
lib. 2. c. 29.

The Learned *Vossius* commends this History, on many accounts, to those that are conversant in the Study of History. This History (saith he) ought to be the more esteemed, because it was written by a Person who had not always led an obscure private life; but who was

* I suppose
Magnus
Dom. sticus
signifies
Lord High
Steward of
the Household.

first a * great Officer in the Family and Court of *Andronicus Junior*; and after his death had the Tutelage of his Children; and afterwards (the Senate desiring, and the affairs of the Empire requiring it) he was elected Emperor, and behaved himself prudently and valiantly in that Royal Station. To this may be added, that he did not write of things which were scarce known to him,

him, but of such transactions as he was present at, and had the chief conduct of: and, in truth, I think there is hardly any one amongst the Modern Greeks, who ought to be preferr'd before him. This Royal Historian flourished about the year of Christ 1350. this History consists of VI Books (as Vossius there saith) whereof the two first treat of the Reign of Andronicus; the remaining IV, of his own Reign, and what he did after the death of Andronicus. He was made a Monk in the year of Christ 1360. when he took the Name of Josaaphus. Thus far the learned Vossius.

And that our Historian may not here be at a loss, or interrupt the thread of his Reading, till he have seen the last period of the Eastern Empire: And the deplored state of the Church there (upon that revolution;) he may be pleased to subjoyn to the former the History of *Laonicus Chalcocondylas* the *Laonicus Athenian*. For he will diligently shew what *Chalcocondylas* followed, and how at last that August, or Royal City, which was not content to be the Second City of the World, but greatly emulated Rome, the Sovereign of the Earth, fell into the Power of that Potent Tyrant the *Turk*, the bitter Enemy of our Faith, and of the most Sacred Cross. And he doth also most excellently describe the Rise, Encrease and Progress of this Tyrant and his Nation. He begins his History from *Ottoman*, the Son of *Orthogulis*, who began to Reign about the year of Christ MCCC. which he has compos'd in X. Books; and in

*De Hist.
Graec. lib.
2. c. 30.*

in it he has comprised the Story of the Eastern Church and Empire. And he continues it not only to the year MCCCCLIII. in which Constantinople was taken by Mahomet, but also as Vossius assures us, to the year 1463. in which this Mahomet the 2d. stoutly defended himself against Matthias King of Hungary, and the Venetians, who invaded his Kingdom. And Vossius saith also, Blasius Vigenarius of Bourbon put out this History in French with Notes, which was Printed at Paris in the year 1620.

SECT.

S E C T XL.

Blondus Foroliviensis may supply the want of the Greek Writers, as to the Church History, with some others. Sigebertus Gemblacensis. The opinion of Cardinal Bellermino concerning him, Robertus the Abbat continues Sigebert to the year 1210. The Hirshavan Chronicle to the year 1370. and the Additions to that Chronicle to the last Century. The Cosmodromus of Gobelinus Person, where to be Read, its commendation. In the stead of it may be read Albertus Crantzius his Metropolis; into which many things are transcribed out of the Cosmodromus; and the History brought down from the times of Charles the Great, to the year 1504. Naclerus also may supply this defect. And that the Reader may avoid Repetitions, he may begin with the middle Generations of the second Tome. Johannes Sleidanus wrote Ecclesiastical Commentaries, from the year 1517 to the year 1556, which are continued to the year 1609. by Caspar Lundorp.

THE Authors I have given account of in the three last Sections, have written altogether of the Eastern affairs, and do scarcely at all touch the State of the Western Church. This defect may be supplied out of Blondus Foroliviensis, who will serve in stead of many; who has (as is above observed) Blondus
Forolivi-
ensis. compre-

comprehended in his *Decads* an intire and continued series of Affairs, from the declension of the Empire, and the year of Christ CCCCVII. to the year MCCCC. and what he wants, the following Authors will make good.

Sigebertus
Gemblacen-
sis.

And in the first place I shall begin with Sigebert, a Monk of *Gemblours*, a celebrated Abbey in *Brabant*, who was famous about the year of Christ MXCIV. he begins his Chronicle in the year * CCCLXXXI. (that

* Buchol-
ler. *Ad. An.*
379.

† *De scrip-*
toribus.
Eccl. Ann.
1101.

† *Common-*
ly call'd
Hilde-
brand.

is a little before the end of the *Tripertite* History, and continues it to the year MCXII. † *Bellarmino* accuseth him of bearing ill-will to † *Gregory* the VIIth, Pope of *Rome*, out of a great affection to *Henry* the IVth, Emperor of *Germany*; and perhaps he might favour the Emperor; the Cardinal goes higher, and reproacheth him for Lying, in his account of the death of that Pope; but how truly, let the Cardinal Answer for himself.

Robertus
de monte
Chronicon
Hirshaven-
senſe.

Abbas Ur-
ſpergenſis.

Robertus Abbat of *Mons*, continued *Sigebertus's* Chronicle to the year MCCX. and the *Hirshavan* Chronicle of *Trithemius*, to the year MCCCLXX. and to conclude the *Paraleipomena*, or Additions of the Abbat of *Ursperg*, brought down this Story to our Age almost.

Or if these do not please the Reader, we can furnish him with other which deserve as well to be Read as these. And the first in this set shall be *Gobelinus Person*, (he was Dean of *Bilefeld* in the Bishoprick of *Paderborne*. This Work was Printed in the year

1599 at *Frankfort*, and illustrated with Notes by *Henry Meibom*; and in the year 1688 by *Henry* his Grand-Son, amongst many other excellent Historians, in two Folios at *Helmstedt*,) an Author not to be despised in the opinion of the Learned Men, who wrote an Universal Chronicle, which he call'd the *Cosmodromus*; in which he has given an account both of the Civil and Sacred, or Church History, from the Creation of the World to the year of Christ 1418 in which time *Sigismund* the Son of *Charles* the IVth was Emperor. He divided his whole Work into six Ages, and it appears in every one of them, that (according to the capacity of the times in which he liv'd) he was a Person of no vulgar, either Learning or Diligence, and Study in the searching out of what pertains to History. But if the Reader be not willing to give himself the trouble of a repetition, of what passed before the Birth of Christ; when he comes to this Author, he may begin with the VIth Age, which takes its Rise at the Nativity of our Lord.

Albin.
Hist. Sax.
p. 246.

And if he is not at all pleased with this Author, he may then pass on to *Albertus Crantz*, who wrote an History, which he stiles the *Metropolis*, or an Ecclesiastical History of the Churches built or restor'd in the times of *Charles* the Great. In the Writing of which History he made great use of *Gobelinus* his *Cosmodromus*, and transcrib'd sometime intire Pages out of it into his own work, which was afterwards done by many others, as the Learned

Albertus
Cranzius.

ned *Vossius* bears Witness. *Cranzius* begins at the times of *Charles the Great*, and goes on to the year MDIV.

Jo Nau-
clerus.

Johannes Nauclerus also, a Noble *Schwaben*, wrote a Chronicle in two Tomes, from the beginning of the World, to the year MD. the first Volume contains LXIII. Generations; that is, all the Generations of the *Old Testament*; the second Volume, with the Appendixes, comprehends, in LII Generations, all those of the *New Testament*. And before this Work was published, *Philip Melancthon*, partly by new Methodizing, and partly by encreasing and changing it, made it much the more desired, and the more useful and delightful also when it came out. And here too, the Reader may begin with the second Volume, or from the middle Generations of the second Volume, if he be desirous to avoid the repetition of those things which he had before read in other Authors.

Jo. Sleid-
anus.

Johannes Sleidanus also, in the memory of our Fathers, wrote Commentaries concerning the state of Religion, from the year MDXVII to the year MDLVI. (*wherein is the History of the Rise of the Reformation throughout all Christendom*) which is continued in III. Volumes by *Caspar Landerpinus*, to the year MDCIX.

Caspar
Lundorp.

There was in 1688 Published a New English Version of this excellent Author *Johannes Sleidanus*. And in the Preface to it a larger and fuller Account of that History is given than has yet been published any where.

S E C T.

S E C T. XLI.

Venerable Bede and Usuardus are by no means to be neglected, nor the Writers of the Lives of the Popes of Rome, as Anastasius Bibliothecarius, and Bartholomæus Platina their great Elogies; Onuphrius corrected and continued Platina to the year 1566. Sigonius interwove the affairs of the Church with his Civil Histories, and so deserves to be esteem'd a Church Historian: the Elogies of Sigonius and Onuphrius.

BESIDES these, there are extant not a few other Historians; which are not to be valued than those we have mention'd. Amongst which, in the first place, I reckon Venerable Bede our Country-Bede: man, who wrote Annals from the beginning of the World to the Reign of *Leo Isaurachus*, in whose times he flourished, Anno 730. when this diligent and pious Writer comes near his own times, he gives a larger account of affairs than in the former Ages.

Usuardus, a Monk of *Fuld* in *Germany*, *Usuardus* but a *Frenchman* by Birth, and the Scholar *Fuldensis*. of *Allwin* or *Alcuin* our Countryman, by the command of *Charles* the Great, put out a *Martyrologie*, in which he described the Lives of the Confessors, and other Saints, in few words: and this is now extant to the present
(small

Bellar. de *small advantage of Church History*; that I
 scrip. Ec- may use the words of a very Learned Man.
 clef. Ann
 812.

Anastasius
 Bibliothecarius.

Tom. 9. ad
 Annam
 752. &
 799.

Platina.

I think those who have written the Lives of the Popes of *Rome*, are to be prized equally with the best Writers of the History of the *Western Church*, or rather before them; especially *Anastasius Bibliothecarius*; and *Baptista*, or *Bartholomaeus Platina*. In the first of these we have the Lives of One hundred and nine Popes of *Rome*, described sincerely and faithfully, without any varnish of deceitful Oratory; (as a Learned Man of *Mentz* expresseth it) which is all the Popes, from *St. Peter* the Apostle, to almost the year of our Lord DCCCCLXX. that is, from *St. Peter* to *Nicholas* the first, who died in the year 867. We have a noble commendation of this Writer in the Great Annalist *Baronius*; for thus he speaks of him. *Anastasius Biblioth.* though in a rude style, yet with great fidelity, described the History of Affairs; yea, we have not one Writer who has more faithfully, or better given a relation of the affairs of his own times, for he had a greater esteem for Truth with simplicity, than for Lies well painted. And the great Historian *Carolus Sigonius* thus commends him. *This Writer* (saith he) ought to be much valued by us, because he has those things which are not to be found elsewhere, either in better or worse Writers.

Bartholomaeus Platina (for that Christian Name is given him by *Volaterranus*, and the most Learned *Vossius* has proved by very good

good Arguments, that it is his true Name, though he is by most other Writers call'd *Baptista*) Wrote the Lives of the Popes to *Paul* the 11d. bringing to light, with an ingenious labour, and an uncorrupted veracity, the actions of those *Papal Princes*, as *Paulus Jovius* writes of him, with whom the judgment of *Volaterranus* concerning him exactly agrees; for he affirms, that *he was a grave Man, who hated lying, and which is worthy of much wonder, that having spent his youth in Arms, he began to study in his old age*: He lived in the times of Pope *Sixtus* the 4th, to whom he dedicated his Work, and by whom he was made Keeper of the *Vatican Library*.

Onuphrius Panvinus wrote Notes upon the foregoing Author, which in the opinion of *Bellarmino*, are not to be despised. And by the Addition of the Lives of XIV. Popes, brought down the Story to Pope *Pius* the Vth, and to the year MDLXVI. in describing of which Lives, *Onuphrius*, besides the Publick Annals, and the Diaries and Acts of the Consistory chiefly made use of *Raphael Volaterranus*, and *Paulus Jovius*, transcribing some things from the latter, but with great brevity.

And to conclude (as we observed, speaking above of the Civil Historians) the Learned *Sigonius* hath, with a singular care, collected what his Industry could possibly discover, of the affairs of the *Western Empire*, which did any way concern the *Church*, as well as the Civil State; and hath recommended them

There is a new Version in English of this Author in the Press, with a continuation to the present Pope.

Eccl. 1. 24. Vir. Illust. Volat. 1. 2. 1 f. 246. b. Anno Cb.

1471. others place him in 1463.

Onuph. in prefat. ad Lectorem.

to Posterity in an elegant Style, as truly as he could, considering the obscurity of the things, the disagreement of Writers, and the great remoteness of those times: He begins with *Dioclesian*, and *Maximianus* the Emperors, in the year of Christ CCLXXXI. and he ends with the death of *Justinian*, Anno Christi DLXV. and here also the same Authors Histories of *Bononian*, and that of the Kingdom of *Italy*, may be taken in too.

Blondus.

The same thing that is thus done by *Sigonius*, is also perform'd by *Flavius Blondus Feroliviensis*, who begins his History a little lower, at the year of Christ CCCCVII. but continues it farther than *Sigonius* has brought his, to wit, to the year MCCCCXL. but then he has not employed the same accuracy, or elegance with the former; For *Blondus* his Style is not very excellent (as is acknowledged by *Volaterranus*) and in ancient affairs he sometimes mistakes; yet considering the times in which he lived, he has done very well; which, as the Learned *Vossius* tells us, was about the year of Christ 1440. and that he was Secretary to Pope *Engenius* the IV, and to several other Popes.

Lib. 3. de
Hist. Lat.
p. 531.

SECT.

S E C T. XLII.

The Magdeburgian Centuriators put out a most excellent Work of this nature. The Judgment of the Reverend Bishop of Chichester upon it. What is contain'd in that Work worthy of praise. The foundation of it well laid. From whence the Materials for the Structure are fetched. An excuse of the defects.

BUT now if our Reader of Histories thinks it too great a Labour to read over so long a Series of Authors, and doth rather desire to fix upon some one or two (wherein he may find as it were all the rest) we have for him the *Magdeburgian Centuries*, chiefly penn'd for this end, by several Learned Men, that they might lay before the eyes of Men, 1. What the Faith of the Church was in every Age; 2. What was the external Form of Discipline. 3. And what Changes have happened in her; which they accordingly did perform very well, and put out a Work which deserves great commendations, and is very useful to the Church, especially in our times (in which so many and great Controversies concerning both Faith and Discipline are moved) But then this Work must be sometimes cautiously and circumspectly read. Concerning which, may I have your leave to represent the judgment of the Reverend Bishop of *Chichester*, in his own
 U a words,

The Magdeburgian Centuries 1075.

words, by which you will underst and, how the former Church Histories are to be esteem'd in comparison of this; and what is most particularly to be observed in this Work. For thus the most Learned Bishop Appar. n. discourseth. *After a sort of Chronological Ta-*
 47. *Præfat. bles, and Delineations of the Age which succed-*
d after the Apostles, in which were represented
not the τὸ σῶμα, or the τὸ σινολον, the Body or whole
(of the Church History) but some Adumbra-
tions of the Great Lines, or Figure of it, with a
Ligh. or Labour, though not unprofitable: after
some vintages of the Ecclesiastical History, in
which the bunches of Grapes had been gathered
here and there, as occasion served by parts, at
length a number of Men were found, who seri-
ously undertook the business, and afforded us a
plenty of Wine; to wit, those who are call'd the
Magdeburgian Centuriators; who made a
noble attempt, undertook a difficult work, and
an Herculean enterprise; for they removing the
Rubbish of Antiquity, which lay dispersed here
and there, and broken, dissipated and cast down;
out of that confus'd heap, built for the use of the
Christian World, a certain curious Edifice, of a
wonderful advantage and use; in which there
are many things which thou canst not but com-
mend and admire, and not fewer which thou
canst not approve. The Reverend Prelate goes
on in a more particular enumeration, in ac-
quainting us with what he esteem'd worthy
of praise and approbation: And I would
gladly persuade and admonish our Reader
dil gently to observe his words. Certainly
 (faith

(saith he) *their order or disposition of things is Magnificent, the series and method Singular; the disposition of affairs and times, which they observe and represent, through every Century, accurate; so that they have distinctly exhibited them; their (Ἐξάνε, Fidei) Representation of the Faith; and (Παλῆσι, Disciplinæ) Practice of the Discipline; as also of the Manners of Men, and of the progress and encrease of Virtue; the Pests and Spots of the several Ages on the other side; their Heresies, Errors and Deviations from true and sincere Piety; their Schisms and Factions which sprung out of Ambition; and the Men who were found in every Age for Erudition, and commended for Sanctity; these, I say, and the like Ornaments of the Centuriators, which neither can, nor ought to be denied, strangely affect our Minds, and cast a pleasant Light upon them; and commend not only the things that are thus agreeably set forth; but also their TRUTH; which is the very Soul of History; and by insinuating it, they do most charmingly allure the eyes and minds of their Readers to them. Now whilst they were building this Historical Palace for us, they laid this as the first foundation; ΕΤΕΡΑΚΑΛΩΣ, Order and Beauty: and upon this precious corner stone, cut out of the Mountain by God himself, Structorum Omnium, Ἀρχιτεκτονικόν, the infinitely most artful Builder Hewer, squared or fitted, and placed or founded in the most holy Writings of the four most Sacred Evangelists, and adorn'd and polish'd both by the Ministry of the Evangelists and the Apostles; which the Apostolical Epistles written to the*
U 3 Churches,

Churches, and the Acts of those things which were at first done by the Church, have Propagated to Eternity. And after this launching out into a vast and open Sea, these artificial Finders, and expedite Relators, represent and unfold, through all the several parts of that glorious work, 1. The external form of Discipline, 2. The Rule and Tenour of the Churches Faith, 3. The various Mutations in point of Manners and Conversation, 4. The Frauds and Impostures of Hereticks, 5. The Impieties and Oppositions; or Persecutions of Adversaries, 6. and the Agonies and Generous Colluctations or Wrestling of the invincible Soldiers and Leaders of Jesus Christ (the noble Army of Martyrs;) with a vast variety and verity in many other things.

*Prefat. ad
Apparat.
n. 49.*

The most Learned Prelate goes on farther, and shews us from whence these Laborious and Industrious Centuriators collected and brought together so many and such useful things. "All these things, (saith he) being
" thus gathered and pack'd together, they
" brought, as it were into one common
" heap, from the Apologetick Writings of
" the Fathers, from their disputations and
" interpretations; their commentaries and
" explications of those things that were to
" be believ'd; from their Panegyrick Ora-
" tions and Homilies; and especially from
" the Acts of the Councils; and from their
" Epistles which were writtent to divers Men,
" and upon different occasions: And in the
" last place, from those ancient Historics
" which were left to us, and had escaped
" the

the common Ruin of former times; being
yet extant, though not in any great num-
bers, yet either intire, or reduced into
Epitomes; a rich, and as far as was possi-
ble splendid Collection of Materials. And
now if something be still wanting to the
perfection of this great work, which either
ought to have been added, or was design'd,
but not effected, it may both in equity
and good justice, after the custom of
our Ancestors, be excused, not only be-
cause they were the first who undertook
this task, which was never attempted by
any others; but also because they could
never bestow a second care, or a review
upon it, that as is usually done in corre-
ctions, what things were at first less exactly
and less clearly, either drawn or touched,
might afterwards be rendered more
smooth and accurate, by a greater dili-
gence, and more exact Polishing.

S E C T. XLIII.

The most Learned and most Reverend Bishop of Chichester teaches us, that the Centuriators were obnoxious to Errors, which is also confessed by Casaubon; and yet the said Reverend Prelate shews, that this work is of very great use.

Epist. Prelim. ad exercitat. contr. Baron.

THese and many other things hath that Reverend Prelate discoursed concerning the *Magdeburgians*, by which the Reader may clearly perceive, what, and how much they have perform'd. But then it is no less his Interest, to know their *σφάλματα*, their Errors, Mistakes, and vicious affections: Nor did this Learned Bishop pass those by untouch'd. No, he clearly shews in what things they have erred, and made themselves liable to, and worthy of Reprehension; as you may Read in the Preface to his *Apparatus*, Numbers the 50, 51, 52, and 53. and the most Learned *Isaac Casaubon* acknowledgeth that the things which are wanting in several Parts of that most excellent Work, are many in number. And yet in truth, though the *Centuriators* have not a few things, which neither ought to be born, nor perhaps excused, yet nevertheless that Learned Prelate, in the very next *Number* (the 54th) of his said Preface, affirms, *That we must needs confess that this Laborious Work of these*

Men,

Men, has been very useful to the Christian World. And that it is a Work worthy of all praise and commendation. Nor doth he pronounce his mind here rashly; but immediately subjoyns many reasons, some of which I willingly annex here in his own most elegant Words.

Because (saith he) this Work represents the Effigies of the Ancient Christian Church, expresseth her Manners, and declares her Faith: Then it shews the Apostolical Successions throughout the Church; and notes the progress and spreading of the Doctrine; and it observeth also the defects, spots, and the mag-dalows, (that is) foolish and false Reformations, brought in by Hereticks, and the very sink of Schismaticks. These and many other such like most useful things, which before lay scattered up and down here and there, like the Ruines of a great Building; or the Limbs of a torn Body, they recollected and laid together, that they might be seen at once. Which Labour of theirs is both worthy of Praise and Acceptance, and also attended with a general utility and advantage. And so those things; which before were to be sought for in Labyrinths, and I know not how many windings, and almost infinite Circuits, which lying dispersed, torn and lacerated here and there, offered themselves one in one place, and then in another, as occasion served; and were to be inquired after with great labour and pains, which was not always successful neither: All these things (I say) bring now disposed in-

to order, and put in certain and known places, and by the light of that method and disposition, rendered more commendable; may now be found, by a man industry, because they do, as it were, present themselves to the Eyes of all Men, and without difficulty attend their service, and wait upon their present occasions. Thus far has he discoursed of the Centuriators, and their most famous Work.

S E C T. XLIV.

Baronius his Annals equal to the Centuries. A stupendious Work; The Judgment of Casaubon upon it; and also that of the Reverend Bishop of Chichester. These Annals to be read with great caution, and why. Spondanus the Jesuit the Epitomizer of them.

Rainold.
de Idol.
Rom. l. 1.
c. 4.

THE Great Annals of the Great Cardinal Baronius, which he wrote in opposition to the Centuries, not long since, are of equal moment and esteem, and I will add of as great advantage and use too: a Work (which by the confession of the most Learned Men, and of Casaubon amongst the rest) is stupendious, because that great Person has in it digested the Transactions of the whole Christian World, especially those that concern the Church

Church into one continued Series of years, *In Prole-*
 with the same facility, as if it had wrote the *gem ad ex-*
 Chronicle of some one City. For he is *ercitat.*
 the Man who first brought to light, I know
 not from whence, so many things which
 were utterly unknown before; who with
 so accurate a diligence, explain'd the Suc-
 cessions of the most ancient Bishops in the
 great Cities; the Rises, Progress, and Ends
 of the ancient Heresies; and the Turbu-
 lent and Peaceable times of the Church.
 Who (if he had not abated his own Merit,
 by his excessive Partiality) was, without
 all controversie, worthy to have had the pre-
 ference before all the ancient and modern Wri-
 ters, who never were able to attain that de-
 gree of Learning he had, as the famous Ca-
 sanbon writes of him: Nor is he alone in his
 high *Encomium* on him. The greatest part
 of the Learned Men, who deserve to be the
 Censors of other Mens Labours, do exactly
 agree with him, as I have said. But then
 the most Learned Bishop of *Chichester*,
 who we have already so very often cited,
 has Right to a greater Authority with us,
 than any other Person whatsoever; and he
 commends the great *Cardinal* where he de-
 serves it; and yet doth not spare him where
 he thinks him blame-worthy. But take his
 own words.

“ There is scarce (*said he*) any thing
 “ wanting in *Baronius*, which a Man would
 “ mightily desire, if his too great partiality,
 “ and, as it were, *sympathy*
 “ and

“ and compassion which he every where
“ pursues, and too too much cherishes in him-
“ self (for the Interests of the Church of
“ *Rome*) had been abated; for it cannot
“ be denied (which Learned Men blame
“ in him) that he is so totally taken up
“ with the defence and commendation of
“ those whom he sides with, that all the
“ instances that now are, or heretofore
“ were extant in the Church of *Rome*, of
“ deserting, or corrupting the Faith, or
“ depraving the ancient manners, of the
“ most leud sales of holy things, and of
“ the most execrable Sacrileges: Whatever
“ has been insolently perpetrated, of which
“ sort we may find many examples, acted
“ by most wicked Popes, with insufferable
“ boldness to the prejudice of the Name
“ of Christianity, to the dishonour of the
“ Church, and in contempt of *Jesus Christ*
“ (which the greatest Catholicks will not
“ deny, but rather acknowledge them to
“ be Monsters of Men, and the very shames
“ of Humanity) yet all these he excuseth;
“ and this is little too, for he defends
“ them; and which is yet worse, he some-
“ times commends them, and with much
“ Oratory adorns and extolls these Vil-
“ lanies. He doth not endeavour to cor-
“ rect the present Manners of *Rome* by the
“ ancient, but by violence draws the ut-
“ most Antiquity against her will; and,
“ in despite of her reluctance, by the very
“ Throat, to countenance their City Faith;
“ and

" and especially that ill-born Faith, and
 " worse brought up, concerning the direct
 " *Omnipotence* of the Pope; for the confir-
 " mation of which, he makes use of all his
 " Furniture, and stretches to the utmost all
 " the Powers of his Wit. Thus far that
 Learned Prelate.

So that we may rightly conclude, that
 it was not without cause, that the excel-
 lent *Casaubon* said, *That the extraordinary*
Merits of the Cardinal were corrupted, by
his too much favouring his own Party. And
 therefore, my Hearers, the Reader of Ec-
 clestiasical History is to know, that the
 Annals of *Baronius* are not to be Read
 without great caution: But then, where
 this caution is to be used, and how great
 it ought to be, is in part shewn by the
 famous *Casaubon*, in his *Prolegomena's* to his *Casaubon.*
Exercitationes Baronianas. But the Learned
 Bishop of *Chichester*, as he has shewn, in
 short, the Errors and Rashnesses of the
Centuriators, so in many places he shews,
 wherein the most *Illustrious Annalist* has
 deserved blame, and that in exprefs and
 clear words.

Sponda-
nus.

There are
besides him
(some other
Epitomi-
zers of Ba-
ronius, as
Bzovius,
Bisciola,
and Jo-
hannes Ga-
riel.

Spondanum, a Jesuit, but a foul-mouth'd
 Railing Fellow, has contracted that volu-
 minous Work of the Cardinal into an *E-*
pitome, who might yet perhaps have de-
 served commendation for his diligence; if
 he had not too superstitiously pursued the
 opinions of *Baronius*, and thereupon en-
 deavoured to confirm his conceit concern-
 ing

ing the *Omnipotence* of the Pope; destroyed the Majesty of Kings and Princes, and endeavoured under-hand, and as it were by the bye, to intoxicate his Readers with the pernicious Doctrine of *Hildebrand*.

S E C T. XLV.

Lucas Osiander reduced the eight first Centuries of the Magdeburgians into an Epitome, and not without good advantage. He skips from the 8th to the 16th. To this Century belongs the History of the Council of Trent. The Praises of that History, and of that Author. Jacobus Augustus Thuanus inserted into his accurate History the Ecclesiastical affairs of those times, beginning at the year 1546, and ending at the year 1608. which History is continued to the year 1618.

Lucas Osiander.

Lucas Osiander, a Man of no small Fame, reduced into a Compendium the Eight first *Magdeburgian Centuries*, and did it so exactly, that he scarce left out any thing that was very necessary to be known. For (besides the Series of the several years) he promised in a more easie method, what the state of the Church was in all times, from the Birth of our Saviour; shews how the Doctrine of the Gospel was spread throughout the World: What Heresies arose in the Church, and by what means they were suppressed; What

What Persecutions were moved against the Church, and how they were appeased: what *Doctors* the Churches had in all times, and amongst them the Lives of the Bishops of *Rome* are related. The actions of the Emperors of *Rome* also are there described. All which he hath comprehended in a very excellent *Compendium*. But then he pass'd from the VIIIth Century to the XVIth (which the *Magdeburgians* had not touched, for they ended in the XIIIth Century), and he treats of the actions of that a little more largely, and gives the Reason why he did so in his preliminary Epistle, in these words. *But I* (saith he) *think that there is no Age from the times of the Apostles downward which is more necessary or useful to be known to pious Men, than that in which we live, especially as to the Church History, which I now set forth; for it contains an account of very great changes both in Church and States, which are such, so great and so many, as never happened before in any Century.*

To this Century belongs the History of *The Council of Trent*, which Council was summon'd in the year 1542. began in the year 1545. continued to the year 1563. the History of which Council, written by *Pietro Seave Polano*, a *Venetian*, of the Order of the *Servi*, a Man of admired Learning; of an exquisite Judgment; of an Indefatigable Industry; and of a Modesty and Integrity that is scarce to be equalld; is in truth

* Sir Na-
thaniel
Brenc, Kt.
Master of
Merton-
Coll.

truth of more value than any Gold, I think I may say then any Jewels, and like to out-live the most lasting Monuments. Which commendation is given deservedly to this Historian, by that worthy and learned * Person, who faithfully translated this History into *English* (who also was the first Person who brought this precious Jewel into these Western parts, and to the great good of the Church first published it) and in the preliminary Epistle has thus represented the Author's Character, and that not without good cause; for he having had a Learned Intercourse with him, and for some time conversed familiarly with him, knew him thoroughly. Yea the work it self confirms the truth of all this, which was extracted out of the *Memoires* and Commentaries of Ambassadors; out of the Letters of Princes and Common-wealths, and from the Writings of the Prelates, Divines, and of the very *Legates*, who were present in the Council; which Writings had till then been carefully kept, and out of them this History was extracted with so much labour, accuracy, study and fidelity (as the said most learned and famous Knight has there observed) that it may equal the best of all the Ancient or Modern Histories of that Nature. Neither are you, my *Hearers*, to conceive, that this is the testimony of one single Person, concerning either the Work or the Author: Be pleased then to accept a second and like testimony concerning

Sir Adam
Newton.
Knight.

cerning both, from the *Latin* Translator also, a Person of the same degree with the former, and for his great Ingenuity and Erudition of a flourishing Name. Who writes thus of that Author. *Nor doth he stand in any need of my Commendation, his Work speaking him a Person of an happy Ingenuity, and of a great and right Judgment, liberally endowed with all sorts of Learning, and abundantly adorned both with Divine and Humane Knowledge, and that as well Moral as Political or Civil, whereby he has attain'd a high degree, both of Probity and Sweetness of Mind.* And of the Work it self he speaks thus. *As to what concerns the Structure of this History, whether you consider the Things themselves, or the Language; and in the Things, if you observe the Order of Times, the Counsels, the Things done, the Events; and in the Management of Affairs, if you desire not only what was done or said, should be discoursed, but also in what manner; and that when the Event is told, at the same time all the Causes should be unfolded, and all the Accidents which sprung from Wisdom or Folly. All these, and a multitude of other such like Things, which the great Masters of History require in a good Historian, he has performed so fully and exactly, that in forming the History of one Council, he hath represented all the Perfections of History; and, upon this Account, deserves to be number'd amongst the most noble Historians.*

Jacobus Augustus Thuanus, a Man of Noble Birth, of great Learning and Dignity, and
X worthy

Thuanus .

worthy of the principal Place amongst the Historians of this Age, as we have observed above, wrote the Affairs of this Century, as well Ecclesiastical as Civil, from the year 1546, to the year 1608, with great exactness; which History we have lately continued to the year 1618.

Vossius.

Besides all these which I have named, the Books of the Learned and Famous *Gerardus Johannes Vossius*, concerning the Greek and Latin Historians, will supply the Reader with the Names of a vast number of other both Civil and Ecclesiastical Historians; out of which, any Man that is not pleased with the Choice I have made, may choose out others at his pleasure. But thus I think, and that I have spoken enough concerning the First Part of my Method.

THE
METHOD and ORDER
OF
Reading Histories.

Part the Second.
Concerning a Competent READER.

S E C T. I.

A young Man is as well to be thought an un-qualified or incompetent Reader of History, as of Moral Philosophy. What Things are required to both. The End and Scope of Reading. The disagreeing Opinions of the most Learned Vossius, and Keckerman, concerning this Question.

WE have finished the First Part; in which we have represented the Authors both of the CIVIL and ECCLESIASTICAL History. And we have made choice of those which

we esteemed the best of both sorts: and have also shewn in what Order they are to be Read. And now in the Second Place, we must inquire who is a competent Reader of them. And we shall do this with as much brevity as is possible. *Aristotle* disputing in the first Book, and third Chapter of his *Ethicks*, concerning the competent and well qualified Hearer of those Doctrines he was to deliver there, concludes thus; *A young Man is not a well-qualified Hearer of Civil Knowledge (or Morality) because he is not experienced in the Actions which concern this Life: Because youth being ignorant in judging, doth easily despise good Advices, and embrace bad Counsels, by which it is deluded and deceived.* But now if our Master has given a right Sentence in this case, what reason can be given why we may not pass the same Sentence in our Disquisition, concerning a fit and competent Reader of Histories; seeing wise Men have observed, that History is nothing but Moral Philosophy, cloathed in Examples?

Δὲ τῆς
πολιτικῆς
ἐκ δὲ τῶν οἰ-
κωνομικῶν
καὶ τῶν
ἐκ τῆς οἰ-
κονομικῆς
καὶ τῆς
ἐκ τῆς

In the Hearer of *Ethicks*, or *Politicks*, there is required in the first place *Judgment*, *δύναμις*, that he might judge well concerning the Rules of Actions. And in the next place is required a well-disposed Mind, that he may with dexterity endeavour to bring into use the *Precepts* he hath received. And in the self-same manner it is necessary for the Reader of Histories to

have

have the faculty of Apprehending whatever Examples he Reads, and judging well of them : And then, that he should have an Inclination and Propensity of Mind to follow what is Good, and to shun and avoid what is Evil : and of turning all he meets with to his Use and Advantage. *For the principal end of History is Practice, and not Knowledge or Contemplation.* And therefore we must learn, not only that we may know, but that we may do well and live honestly. And therefore there are some Men of very great Learning, who assert, There is hardly any sort of Study which seems to require more Sagacity, Judgment, Experience and Prudence, than the reading History, which is the best *Mistress* of Civil Conversation. And therefore I have ever wondered that *Gerardus Johannes Vossius*, who deserves to be numbered amongst the Princes of Learning in this Age, should, in his Elegant Book (*de Arte Historica*) of the *Historick Art*, stiffly maintain, that this sort of Study is fit for young Men ; and reject the Opinions, and confute and take off the Arguments of *Bartolomæus Keckerman*, and others, who are of a contrary Judgment : but if you please you may hear both, first *Keckerman*, and then *Vossius*.

“ Seeing (saith *Keckerman*) Histories contain nothing but Examples of Precepts ; and Precepts are generally delivered in a Method, but Examples without any Method.

Keckerman de Natura Hist. Part. 1. c. 1. p. 10.

"thod. Except that which is methodically
 "taught precede, it is a common and a
 "very mischievous Errour and Mistake for
 "Youth, which is led only by the Pleasure
 "and delight of History, to begin profes-
 "sedly to read Histories, before it is acquaint-
 "ted with those Sciences and Precepts which
 "are delivered in Order and Method, and
 "with the common places to which all Hi-
 "stories ought to be reduced: Now that
 "this is very preposterous, may be easily
 "understood by thus comparing it with
 "other Sciences; as for Example, with
 "Grammar, Logic, &c. For as it were ab-
 "surd for a Man to desire to know and ob-
 "serve the Examples of Grammar, Logick,
 "or Rhetorick, before he hath learned the
 "Rules of those Sciences: so it must needs
 "be more absurd for one to desire to read
 "seriously and professedly, and to observe
 "Histories, which are nothing but Exam-
 "ples of Morality and Politicks, before he
 "has Learned the Rules and Method of
 "Morality and Policy, &c. Thus far Keck-
 "erman.

De Arte
 Hist. 25.
 p. 31.

And now if you please you may hear
 Vossius. "There is (*sath he*) nothing of
 "absurdity (as Keckerman pretends) if one
 "should chuse to learn Examples before
 "Precepts: for it is very well known that
 "Languages may be very well learn'd with-
 "out Grammar Rules; and then (*sath he*)
 "those who are of Keckerman's Opinion,
 "commit no small Errour, by not distin-
 "guishing

guishing between Reading and Writing an History; to which no Man should apply himself if he be not well acquainted with Civil Philosophy. *Lastly, he saith, That they confound the naked and simple History of things, with the (ιστορίαν ἀεγυμνασίαν) Historical Perfection, which inquireth curiously into the Circumstances and Causes of Events. In the last place, he confirms his Opinion by the Authority of Quintilian, (a great Master in the Art of breeding Youth) who commands Orators to begin with Histories and Orations. And at the same time doubts not to prefer Livy before Salust; not only because he is more Candid, and more like Cicero than Salust; but also because he is the Author of a larger and more perfect History: now he would never have written thus, if he had not thought the most general History best for Youth. Thus writes the most Learned Vossius.*

S E C T. II.

The Opinion of Keckerman defended. That Tongues are hardly to be well Learned without Rules. That there is a vast Difference betwixt Languages and Actions. That Practick Philosophy is necessary, not only to the Writer, but Reader also of History. Ubertus Folietta, Sebastianus Foxius, and Viperanus, do all seem to be of this opinion. And the most Learned Vossius himself affords us no infirm Arguments to support it.

BUT may we have the *Liberty* of this Great Man (whose Judgment is every where else of the greatest Authority with us, and whom, in the things relating to History, we especially value and venerate) to dissent, and in some sort to defend the part *Keckerman* hath taken. It seems therefore to me, that *Keckerman* may thus Reply, In the first place it is not impossible to learn Languages without Rules; but that they may be as well Learned without Rules is denied. We learn to Articulate Words, and to Form, Compound and Speak them, by Hearing, Use and Discourse, without Precepts or Rules. But then to Adorn our Speech, and artificially Form an Oration, is scarce, or rather not at all possible, without the Assistance of Rules and Precepts. And besides, although one may

may learn to speak (of what Language soever he were) without Rules, yet he will never be able to judge of the exactness and propriety of Speech, and to give the reason of it, without them; nor indeed to speak well, or elegantly. But then those things are best learned, of which we have a perfect knowledge, where we can give an account of the Reason of them, as *Aristotle* our Master teacheth us. And *Esic. l. 1.* besides all this, there is another Judgment to be made upon Languages, than there is upon Actions, whether we are to imitate them, or to compare them in our mind by Contemplation. Use directs and corrects our Speech; But it is the Rule and Precepts of Living well which are to govern our Actions. The Custom of the Place (*which is Seneca never fixed*) governs our Language: But *Ep. 114.* then we know our Actions are to be temper'd, with respect to Honesty and Turpitude, and to be examin'd by the Precepts of Law.

Secondly, Neither is the Opinion of *Vossius* altogether to be approved, in that he holds, that *Practical Philosophy* is necessary for a Writer, but not for a Reader of History. For why not? Do we not affirm, that the same End is common to both of them? the Design of the one being, that he may from Examples learn the way of Living well; the others, that he may also by Examples teach that way: Is it not the Scope of the one, that by describing

scribing the Accidents that have attended the Lives of others, he may insinuate Wisdom into Men? And is it not the Scope of the other, that by reading and observing those Events, he may attain to Prudence? It seems to be exactly thus to me at least, and not to me only, but to many others, and those not unlearned Men. If you please, let us hear one or two of them. *Moral Philosophy and History* (saith *Ubertus Falietta*) are two Faculties which respect the common Good and Utility of Men; and which direct them in the way to a blessed Life; and fit them for the preserving and improving Civil Society: And therefore these two Faculties have divided this Work between them, (so that the first forms the Minds and Manners of Men by Disputes and Precepts; and the latter by useful Examples and salutary Admonitions, teaching and advising them what to follow, and what to flee, in the course of their Lives: by whose Examples Men should govern and form their Actions and Counsels; and sets before them the Ends and Events which usually wait upon good and evil Counsels; by the knowledge of which, Men may be engaged in the love of Vertue, or call'd off from lewd and wicked Courses. *Sebastian Fox* also, a Man of a celebrated Judgment and Eloquence in his time, doth manifestly dissent from the great *Vossius* in this point. For he in his Book *de Institutione Historia*, writes thus. How shall you ever be able to know or judge of the Art or Elegance, not only of an History, but

De Scri-
bend. Hist.
penult. p.
254.

Pag. 819.

but of any other Thing that is well writen;
 if you know not what that Art is, or what is
 rightly and well done? those Things you en-
 quire of are not to be understood, but by Lear-
 ned and well instructed Men; for he that would
 accurately read a History, must first know
 how it ought to be wrote, &c. and presently
 after he subjoins the reason. Because Ar-
 tificers and Learned Men, and not the Ig-
 norant and Unexperienced, are able to
 know what is Artificial and Learned. And
 therefore (saith he) let Reading be attended
 not only with a natural, but also with an ac-
 quired Judgment, and with an Erudition that
 is not mean or common. Nor does Johan-
 nis Viperanus dissent from Fox, as these his
 Words demonstrate (who was also a Man
 of good Learning.) It is (saith he) the
 Work of a great Man, to collect by his Rea-
 ding the true Fruits of History; that is, of one
 who perceives the Divine and Humane Rea-
 sons of things; who can cull out the best In-
 structions of Manners, who measures the Actions
 of others by the same Rules of Honesty by which
 he lives himself, who is well acquainted with
 Places; who has a strange knowledge both of
 Virtues and Vices, and in whom there are great
 Treasures of Learning and Erudition, &c. and
 a little after this. He that can join the Pre-
 cepts of Mortality with the Examples, shall reap
 great Advantages from the Reading of Histories,
 and shall thereby attain to perfect and absolute
 Wisdom.

Yea,

Yea, the very Conclusion which the
Art. Hist. Learned *Vossius* makes (in the said Fifth
 6. 5. p. 28. Chapter) concerning the principal use of
 History, seems to be of great force, for
 the confirming our Opinion; for thus he
 writes. *Therefore* (saith he) *we must thus*
determine, that the very principal Fruit of Hi-
story is to collect from Similars and Contraries,
what is expedient for the Publick, and for every
Person in particular, for he that will be wise,
must be careful to observe, or as the Greeks ex-
press it, be ἐμμανὴς, that is, a Person that
dwells upon, and deeply inspects any thing.
 Which because Children and ignorant Men
 can never do, they must of necessity want
 the principal Fruit of Reading Histories;
 from whence it may more than probably
 be concluded, that they are less fitted (than
 others) to be the Readers of Histories.
 Yet I will not deny, but that Children, and
 Men of little or no Learning, may reap some
 small Advantage from the Reading of Hi-
 stories; that is, Pleasure and Delight; or
 may perhaps, by remembering some pretty
 Stories, please others by the handsomely tel-
 ling them (if they be Persons of more than
 ordinary natural Wit and Ingenuity, and
 have the Knack of expressing a thing well
 and pleasantly, which yet is very rarely
 found in a very tender and immature Age.)
De Arte But then as the same *Vossius* observes, *They*
Hist. c. 5. *are to be esteemed a sort of ridiculous silly*
p. 30. *People, who read Histories for no other end,*

but they may divertise themselves, and lay up a Stock of Chat for Entertainments and common Meetings. Let such People, in good time, betake themselves (they are the Words of *Iustus Lipsius*) to their *Amadis of Gaul*, or to *Hugo Burgadalenfis*; or if they have a mind to seem more learned to *Hesiodorus his Ethiopick Romance*; or to the noble *Sir P. Sidney's Arcadia*, or *Barclay's Arginis*.

S E C T. III.

Vossius his third Argument against Keckerman doth hardly seem to be strong. That a naked Relation of an Affair doth not satisfie a prudent Reader. Which is proved from Ludov. Vivis, Dion. Halicarnassæus, and Vossius himself. That the Reading the same Histories by a Child, and by a Man of Learning, is very different.

TO proceed, the Learned *Vossius* seems to me to be deceived in the third place, where he saith we confound the simple relation of things, with that which he calls the *ιστορικὴ περιγραφή*, the *Perfect History*. In that as I have said, we grant Children and Youths may be able to read the naked and simple Relations of Things, and the Accounts of great Actions, and may without much difficulty, understand the description of Places. But then we ought

ought to remember, That *Antiquity* esteemed these sorts of History as but little better than Fables, (I use *Vossius* his own Words) because from such Accounts there was little other Advantages to be reaped besides those of Pleasure, no more than there was from Fables. But the Reader we are now forming, ought to look beyond these things: for our end is not Pleasure, but Improvement, and that which is the ultimate end of all Histories, that he may be taught to live well, and Lib. 5. de happily. That Learned Man *Ludovicus Vi-*
rad. Disc. *vis* speaks very well, and appositely to our
 P. 352. purpose. And now (saith he) we are acquainted with History in some degree, that is, as far as is necessary to the Institution of Youth: (viz.) as to the Order of Times, and the Knowledge of the Names of Famous Men: But now it is to be more exactly and fully known, because it may be much better understood by Men, who have attained some degree of Experience; that it may be applied to the Advantage of our Lives, by the use of Reason and Judgment: as that Nourishment is diffused over all the Body, by the Natural Heat by which a Man is sustained, and Life prolonged. And therefore we say, our Reader cannot be satisfied with a naked Account of things. But as *Dion. Halicarnassens* expresseth it, *Ἀνὴρ ὅστις ἐστὶν ἐν ταῖς αἰτίας ἰσχυρὸς καὶ περὶ τὰς πράξεις τῶν ἀνθρώπων καὶ τὰς διατάξεις καὶ τὰς ἀποφάσεις* Every one desireth to see the Causes of Actions, and after what Manner they were done, and the very Minds and Designs of those who were

Lib. 5. Ant.
 219. Rom.
 an.

the *Actors* in them. These very Words, and many others to the same purpose, are cited out of *Halicarnassians*, by that Man of much Learning, *Vossius*, where he Learnedly proves, that the Expression of the great Poet, in his Second *Georgick*,

De Arte Hist. c. 15. p. 80. & 81.

Felix qui potuit rerum cognoscere causas.

Happy is he who sees the Cause
Of things, and understands their Laws.

Has its place, not only in Philosophy, but in the Writer and Reader of an History; and at last, about the end of that Chapter, he concludes thus; *And in truth, if the Causes, Counsels, and Manners of Actions, are omitted, there is rather a Fable told, for the Entertainment of Children, than an History written for the use of Men, as Sempronius Asellio saith in * Agellius.* And now let the Learned *Vossius* tell me, whether Children mind these things? Do illiterate and ignorant Men enquire after these Secrets? Or to what end should they be taught them, if they are not able to judge of the Causes, Counsels and Circumstances of Actions; or to accommodate them to their own Advantages; some body very neatly expressed this by this Simile; As Girls gather Flowers only to please their Eyes and Senses: Whilst Apothecaries consider the Health of Men and Medicines, and to that purpose only collect the Leaves, Flowers, Roots, and smallest

smallest Fibers of Plants; so Children play with Histories, as they do with Tops and Chefs; and when they see or hear of any great Actions, rejoyce at them as new and strange things, or are affrighted at them; but then those that are a little versed in Arts, and adorn'd with something of Experience and Judgment, will in the Reading of History, pass by very few things without observing them. These only use to reflect on the Divine Institutions, to observe Humane Law, to weigh all Counsels, and note all Events; and with great Profit and Pleasure, to refer all Domestick, Publick, Warlike, or Peaceable Transactions or Events, to the use of Civil Society and Prudence: And this with Keckerman is to Read Histories; and such a Reader he requires, to wit, (that I may use his own Words) *One whose Business is to read and observe Ethick, Domestick, and Politick Examples, with the greatest care imaginable. But then (saith he) whoever shall attempt this before he understands the Method of Morall, Oeconomick and Politick Precepts, &c. may very justly be taken for an absurd Person.*

SECT.

S E C T. IV.

The Argument Borrowed from Quintilian consider'd, and an Answer made to it.

IN the last place, the Passage cited out of *Quintilian* seems not to me to be of any force against the Opinion of *Keckerman*. Because it is apparent, *Quintilian* is only there teaching, by what Authors the *Styles* of Children may be best form'd. And that by the conduct and assistance of the Master of Rhetorick, or Tutor, rather than by the private Reading of the Scholar himself. For, Chapter the Vth, he saith, *It will be of great Advantage to Children, if the Schoolmaster enlighten their Understandings more by the Reading of Orations, than of Histories.* And there presently shews excellently what is the duty of the Rhetorician on this account. But then in the VIth, Chapter, which is cited by *Vossius*, he shews more fully, what choice of Authors should be made: *For, saith he, without prudent Election it will be dangerous to take any Author; the best and most candid, who have a lovely Copia and Clearness, such as Livy and Cicero are, ought to be chosen, as he thinks.* And then he shews what Authors ought at first to be avoided, which yet when they have attained a firmness and maturity of Judgment, may safely be allowed them. We

Lib. 2. In-
Fit. Orat.

Y

answer

Quint. 1.
ro. c. 5.

answer then, that it is quite another thing to form a *Style* or *Language*; or as *Fabius* expresseth it, to polish the *Phrase* of a Person; and to gather, note, and lay up seriously and professedly, *Moral, Oeconomick, and Politick Examples*, that the Reader may thereby be enabled to act prudently, and to form his Life by the Rules of Virtue. Now the first of these was the whole Design of *Quintilian*; the latter was no part of his Thoughts. And therefore he recommends the reading of Orations to the young Rhetoricians: and perhaps also the Discourses of Historians are by him more regarded than their Narratives; because in them he affirms *Livy* to excel. For he saith, That he is of a very great Sweetness and Candor in his Relations; But in his Harangues or Speeches more elegant than can be expressed. But now if any Man thinks otherwise, and will needs believe, that the Design of the Orator there is to exercise his young Scholars with the Contemplation of things; and that he designs to furnish him with Examples (which are in every kind the most powerful of all Causes) and which he may afterwards apply as occasion shall require: then we answer in the second place, that *Quintilian* requires this to be done by the Conduct, Direction, and Judgment of the Master of Rhetorick; whose business he makes it to shew the Excellencies and Faults, not only of the Language and Phrase, but also of what is done or spoken, as you may read, lib. 2. Chap.

Chap. 5. And now if the Master goes before, illustrates and unfolds the Author, who can doubt that Historians may not be of great use to Children of no great Age? and yet even there, in the Opinion of *Quintilian*, the most easy and plain Authors, such as *Titus Livius* is esteemed to be, are to be preferred; and yet even here too, for the intire understanding of him, he conceives a good Proficiency is required, as he saith in his VI th. Chapter.

Y 2

SECT

S E C T. V.

The Opinion of Simon Grynæus on this Account Approved; and it is more largely shewn who is a competent or well qualified Reader. It is at least requisite that the Reader have a taste of Moral Philosophy. And also of Chronology and Geography, which are the two Eyes of History. And some knowledge of other Arts is also necessary.

AND therefore I should rather chuse to hear *Simon Grynaeus*, and be of his mind, who exhorting the Readers of History, bespeaks them in this manner: *It befits a Man (saith he) to come so much the better provided to the Reading of History, because it is replenished with great Plenty and Variety of excellent Fruits. And seeing it is attended with the same difficulty to judge well of ones own as of another's Life: Nor can any Man rightly Contemplate the Life of another Man (though we are all wonderfully quick sighted there,) who cannot Prudently govern his own, it follows that there is great difficulty on both sides, and that many things are required before we undertake that Work, and that we ought not only to be tinctured with Civil Prudence, but also to be fixed as to the purpose and course of our Lives, unless we are willing to roll up and down, and be forever led by vain and deceivable Spectres.*

And

And therefore we (to conclude this Chapter) say in the first place , that it is absolutely necessary that the Reader of Histories be studious and diligent, serious and attentive, constant and steady. Whereupon Quintilian thus speaketh. *For a great while* Lib. 10.
none but the best, and such as will not deceive 6. 1.
a Man are to be read, and that with the diligence and care almost of a Writer; nor is it enough to re-examine the Author again by parts only, but the whole Book is intirely to be read over again attentively and seriously, &c. for as one said well of old, *Whether thou readest any thing thy self, or hearest another, let not thy mind wander, but force it to dwell there, and to do the business in hand, and not other things: for you may be assured you lose both your time and your pains, if you do not (seriously) attend what you read or hear.*

Lastly, Let the Reader be constant and steady in his Readings, for a constant and certain way of Reading is Advantageous, for the desultory and running way of Reading affords small Improvement. Let us hear Seneca in this point: *If you will* Lib. 1.
(he) carry any thing along with you, it is ne- ep. 2.
cessary to stay upon and be nourished with some certain and fixed Authors, which may seat themselves in your mind so as not to be easily lost. And therefore Stephanus Pratorius gives here very good Advice. *Let young Men* TraH. de
(he) remember not to desert the Reading of any Form Stu-
Book before they have read it through, and do diu. p. 31.
clearly understand it; for some are so delicate,

or soft and nice in their Reading of Authors, that when they have privately taken a Book into their hands, and run over two or three Pages, presently they lay that by, and begin to read another Book, and so never go through with any thing. Now this nice way of Reading, though a Man be very diligent at it, yet as to the gaining any true and solid Learning it is of no use at all.

Chronology.

In the next place we approve our Reader so much the more if he has had a taste of Practick Philosophy or *Morality*, the necessity of which Qualification may be easily apprehended by what is said above. In the next place, if he has some degree, at least of knowledge in *Chronology*, that is, the Successions of Times and Ages: So that he is acquainted with the Series and Order of them, and can inclose as it were in certain Limits, the Empires, Wars, and Events he meets with in History. That great Man *Josephus Scaliger* calls this the *Soul of History*, without which it cannot breath or live: by others it is called the *Right Eye* of History: by others the *North Star*, which governs and directs the Reader whilst he Sails on the vast *Ocean* of History, that he may the more certainly and quickly, and with the greater Delight and Improvement arrive at the Port he designs by his Reading; for he that without the Order of times thinks he may understand Histories, will find himself in the end as much disappointed, as if he should attempt

tempt to pass the Windings of a great *Labyrinth* without a Thread or Conductor.

But we attribute to History a *Left Eye* Geogra-
too, that is, *Geography* or *Topography*, with phy.
which, if the Reader be not in some degree
acquainted, he must of necessity lose much
of the Pleasure, yea and of the Advantage
or utility of his Reading, and will scarce
be able to attain a clear and perfect know-
ledge of the things related. For who is so
ignorant in History as not to understand
how much light is given to the Reader by
the Circumstances of the Place in which any
thing is done? Let him therefore be Master
of the Common Divisions of the Globe of
the Earth; and let him know how to distin-
guish the Parts of the World, and how they
lye; Let him also know the Provinces or
Kingdoms in each part, and at least the
Principal Rivers, Mountains and Towns;
for as to the more exact knowledge of
small things, we hardly judge it necessary
to our Reader. Lastly, if he be in some de-
gree also acquainted with other Arts, and
has some Experience of things, we shall
then say that he is indeed *a competent and
well-prepared Reader of History*. And these
things are sufficient to be spoken concer-
ning the second Part of our Method.

Since I published the first Impres-
sion of this Book; I have printed
also a *Geographical Dictionary*, con-
taining the *Present and Ancient Names*

Concerning a Competent, &c.

of all the Countries, Provinces, Remarkable Cities, &c. of the whole World; with an Index of the Antient and Latin Names. This sort of Geography being the most useful of all other in the Reading of History, and enabling the Person so employed presently to find what he seeks, I thought it not improper to mention it in this place.

OF

THE
METHOD and ORDER
OF
Reading Histories.

Part the Third.

*Viz. Of the Manner of Collecting the
Fruits of History; or, Of the Use of
the Reading Histories.*

S E C T. I.

The last Head of what is to be handled proposed. The Council of Ludovicus Vivis concerning those things that are to be noted in the Reading of Histories. The Custom of Augustus Cæsar in his Reading Histories. What things are found in Histories worth Noting, and of what Use they are.

THE third Head yet remains, which in the beginning we resolved to treat of in the last place; and that was, what in our Readings

Readings we should elect, and how. And this I might easily pass over if I did only propose the Rules *Ludovicus Vivis* has given to be observed by all. For he teacheth us what is to be observed in the Reading Histories in these Words. *In Reading Histories* (saith he) *the first thing to be observed is the Order of Times, and in the next place all Words and Actions which will afford any Example for the imitating what is good, or the avoiding what is evil.* Wars and Fights are not so accurately to be considered as teaching us nothing but the Arts and Ways by which we may hurt one another; it is also lightly to be regarded who took Arms, who were the Generals, where they fought, who was beaten, and what was done to them; nor are these things to be read or written in any other Style than that of Great ROBBERIES, as indeed for the most part they are no better, excepting only those Wars which are begun against Thieves, which I wish were more usually done amongst Christians; it will therefore be better and much more fruitful to fix our minds upon the Affairs of the Gown, and to Note what things are famously and wisely done in relation to any Vertue; what is basely and cruelly done as to Vices; what Event followed: how happy the Ends of good Actions proved; how sad and calamitous those of leud Actions: Then the Speeches and Replies of Men of great Sense, Experience and Wisdom, and especially those which according to the Greek word are called Apophthegms. Counsels also, and the Causes why any thing was undertaken,
done

done, or spoken, and especially the Counsels of such Men has have excelled others in Honesty, Wisdom and Learning; as for example, the Philosophers, and the best of Men, the Saints of our Religion; that we may not only know what has proceeded from great agitations of Minds but what hath come calmly from the force of the Mind and Judgment; for indeed it is an unworthy thing to commit to Writing the Operations of our Affections, and not those of our Reason and Counsels. These Prescriptions are given us by that Learned Spaniard. It would be a shorter Work yet, if I should only propose to our Student in History the Example of Augustus the Emperour for his Imitation, of whom Suetonius writes thus. *In perusing the Greek and Latine Histories, he did not pursue any thing so much as the Collecting those Precepts or Examples which were salutary and useful to the Publick, or to Private Men; which transcribing Word for Word, he very often sent to his Domesticks, or to the Governours of Provinces, or Armies, or to the Magistrates of the City, as any of them had need of an Admonition.* But we shall make the Use of Histories a little larger, and yet shall not be over prolix neither. For as we have observed above frequently and truly, History is a Treasury of very many and different good things: For in History you will find some things which tend to the increase of Learning, others of Prudence, other things you may observe which tend to the improvement

ment of the Language, and which do contribute to the perfecting the Faculty of Speaking well; and, lastly, other things which tend to the well forming the Life, and to the polishing the Manners.

S E C T. II.

Two Sorts of Learning to be gathered, Philology and Philosophy: under either of these there are several Species contain'd; in what Order these are to be disposed, and of what Use they are. That many have written concerning the Forms of Common-plate Books.

Philological.

Therefore we say there are two Sorts of Excerpts in the whole, which are especially to be observed by the Reader, *Philological* and *Philosophical*. Under the *Philological* we rank not only all those Observations which concern the Elegance of Speech, the Politeness of the Language and Style, and the Propriety of Words; but also the Antient Customs, all their Rites, Ceremonies and Solemnities, of what sort soever they are, and their Sacred and Civil Places and Actions, and the *Series* of the Monarchies and principal Kingdoms in the World, and the Beginnings of Migrations of Families, the Rites and Depravations of Religions; the Building of Cities, and the Leading of Colonies; all magnificent Works,

vast

vast Treasures, immense Powers, and stupendious Prodigies; yea to this head we reduce all those things in general which the *Greeks* styled *ἀεὶ μνηστέον*, worthy to be remembered, as being read with some degree of wonder.

Under the other Head (that we may speak it briefly) *viz.* that of *Philosophy*, *Philosophical.* we comprehend all those Words, Actions and Counsels, or Events of things, which History so plentifully supplies its Readers with, which may be a sort of Monitors for the governing and regulating the Lives of Men, in Publick and Private, in Peace or War. In which Observations the Characters of Men are not to be neglected; for as a clear relation of the Counsels and Events of things encreaseth, and confirms Polity and Civil Prudence; so good Descriptions of Persons are a kind of Monitors, and by being frequently imprinted upon our minds, cause us to remember who we should be like, and who not. These things, I say, in reading are to be observed, and excerpted or transcribed, and to be disposed in Order into certain Common-places; by reading frequently the Titles of which, we may as by a kind of Wax-Images (as a Learned Writer expresseth it) help, excite, and irritate our cold and languishing Memories. From whence we may, as occasion requires, furnish our selves with salutary Counsels, and infinite variety of like and unlike, equal and unequal Examples; and

and may clearly perceive what is to be done, or not done, spoken or concealed; and may thereby foresee the Events of things, perceive their Causes, and by remembering those Evils that are past, provide Remedies against those which are coming upon us. I should be too long if I should here Attempt to describe the Form of Common Place-Books, or describe their Methods, or give an Index of all those Heads which occur in History: And besides, this is already done by *Bodinus*, *Burcrus*, *Glaſerus*, and many others; but with great Exactness by *Bartolomæus Keckerman*, in his *Apparatus* to his *Practick Philosophy*.

SECT.

S E C T. III.

*A various Method of chusing and reserving
for the use of the best things shewn out of
Annæus Seneca.*

AND yet possibly the way of chusing,
and bringing into use those things that
are worth the taking notice of may to some
seem a thing of great value and use if I pro-
pose it shortly, and yet I will not do it in my
own Words, but in Seneca's; and O how
great a Man was He ! *You are not* (saith he) *Epist.*
to wonder that all Men out of the same matter CVIII.
Collect what is useful to their several Studies ;
the Ox seeks for Herbs, the Dog for an Hare,
and the Stork for a Lizard in the same Mea-
dow. When a Philologer, or Grammarian, or
a Philosopher, takes up the Works of Cicero,
each Man applies himself to that which is his
proper Study. The Philosopher wonders that
so much can be said against Justice; when a
Philologer reads the same Passage, he observes
that Two of the Kings of Rome are mentioned
there, one of which had no Father, nor the other
any Mother. For there is a doubt concerning
the Mother of Servius, and the Father of An-
cus, who yet is called the Nephew of Numa. Pre-
sently after he observes that Romulus perished
during the time of an Eclipse of the Sun; and that
there lay an Appeal from the King to the People.
When a Grammarian opens these Books, he enters
into

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into his Common Place-book, that Reapse is used by Cicero for Reipsa, and Sepse for Scipse, and so he passeth to those things which the Custom of the times hath changed, as that Cicero calls that the Calx, which was afterwards called the Meta, in this Phrase of his, Quoniam sumus ab ipsa Calce revocari: thus Seneca. And much more to the same purpose most Elegantly, and as to our business which we have now in hand, most Appositely and Pertinently.

SECT.

S E C T. IV.

The manner of Excerpting illustrated by Examples. And first as to Philological Observations out of Vell. Paterculus. The Births and Deaths of Great Men to be observed. A three-fold Elogie of Cato the Elder. His Death. A disagreement concerning his Age. His hatred against Carthage. The Building of Corinth; its Duration, and an Age fatal to Great Cities. The Reasons of Antient Sir-names. The Differences of the Roman Citizens. That critical Observations ought to be entered under the Philological. That Scipio may be call'd, not only a Favourer, but an Encreaser of Learning; against the Opinion of Lipsius in that point. His praise. A twofold Leisure. What Dispungere signifies; and whence it is derived; and what things are said to be Expuncta. An Example out of Tacitus. Primores Civitates; What. That the Optimates were the best of the Nobility. Who were call'd Principes, Consules, Exconsules, Exprætores, &c. The Distinction of the Senators into Patricians, Conscripti, and Pedarii; Whence they were so call'd.

BUT yet I will add here out of my own Stock and Observation, a few Examples, that I may teach my Hearers what I would have them do, by what I my self
Z
have

Philologi-
cal Exam-
ples.

have done, and so I may set before them the practice of my Precepts. I will therefore, in the first place, represent to them some ~~Philological~~ Examples, the subject of which Observations I shall borrow from *Vel- lejus Paternulus*, and that without scarcity *Vellejus lib. 1. c. 13.* writes thus; "Three
" years before *Carthage* was Rased, *M. Cato*
" was a perpetual mover of its Ruins, who
" died that year *Lucius Censorinus*, and
" *Marcus Manlius* were Consuls. In the
" same year *Carthage* was destroyed by *Sci-*
" *pio*: *Lucius Mummius* totally Rased to
" the ground *Corinth*, 952 years after it
" was built, by *Aletes* the Son of *Hippolitus*.
" Both Generals were honoured with the
" Names of the Nations they had Con-
" quered; one of them being called *Afri-*
" *canns*, and the other *Achaicus*. Nor did
" any New Man before *Mummius*, obtain
" a Sir-name by his Valour. The Manners
" of the two Generals were very different,
" and their Studies contrary; for *Scipio* was
" so great a Lover and Advancer of Lear-
" ning, and all sorts of Erudition and Ele-
" gance, that he ever kept with him *Po-*
" *lybius* and *Panatius* (two Men of great
" Ingenuity) both at home in times of
" Peace, and abroad in times of War: Nei-
" ther did any Man divide the Intervals
" of his business with greater Art than
" *Scipio*: for he was always employed in
" the Arts of War or Peace; being ever
" handling his Books or Arms, and exer-
" cising

cising his Body in Martial Dangers, or
his Mind in Learned Sciences. *Mum-*
inus, on the other side, was so extreme-
ly Ignorant, that when he was bargaining
for the Transportation of the Pictures
and Statues which had been made by
the best of the Antient Artificers in both
kinds, into *Italy*, he caused the Sailors
to be told, That if they suffered them to
be lost, they should pay for the new
making them. And yet, *O Vinici*, (saith
Vellejus) I do not doubt but you will think
it had been more for the Interest of
the Common-wealth, that we had still
remained thus ignorant of these *Corinthe-*
an Works, rather than to have overvalued
them as now we do; and that this
Folly of his was more consistent with the
Publick Good than our Skill. Thus runs
the Thirteenth Chapter of the First Book
of *Vellejus Paternulus*: in which there are
many things worthy of a *Philologer's* Obser-
vation. As first the time when the great
Censor, Cato, died; for we should ever
think the Births and Deaths of Great Men
worthy of our Observation: But then
how Great a Man this *Cato* was, may
be known from the three-fold Elogy *Lib. 7.*
attributed to him by *Pliny the Elder*; for *6. 27.*
thus he writes of him. *Cato, the first of the*
Porcian Family, is thought to have attained
three of the greatest things a Man is capable
of, being an excellent Commander, a great
Orator, and a wise Senator. And there

is a noble Commendation of him in *Livys* History, which you may see: the year of his Death is also set down, which was the 604th year of the City of *Rome*, in which *L. Marcius Censorinus*, and *M. Manlius* were Consuls, three years before the Rasing of *Carthage*, which *Cato* so eagerly desired, and which happened in the third year of the *CLVIII Olympiad*; if we follow Truth, and the Asserter of it, *Eusebius*; that is, according to the Computation of *Scaliger*, *Anno Mundi* 3804. As concerning the Age of *Cato*, there is a small Disagreement betwixt *Cicero* and *Titus Livy*; for the first of these saith he lived to the XC year of his Age, and the latter seemeth to say, that he did not survive the LXXXV year of his Life.

Cicero in
Catone
Maj.
Livius, l.
39. c. 40.

Nor is it to be passed by without regard, that he was a perpetual Instigator of the Ruin of *Carthage*, as is affirmed by *Vellejus*, with whom *Florus* doth agree in this particular. *Cato* (saith he) ever pronounced, with an implacable hatred, that *Carthage* was to be Rased, even then, when he gave his Opinion in any other case what-
able, that from the Ruin of *Carthage*, the Civil Wars of *Rome* took their Rise, which ended in the Ruin of the Roman Common-wealth, as is observed by the great Historian *Salustius*, in his Preface to the *Catiline Conspiracy*. And in *Utica*, a Town belonging to *Carthage*. *Cato*, *Minox*, the last Great Man of this Name, perished in those Wars. God punishing the jealousie and perfidy of the Romans, and the implacable hatred of this Great Man, by their own Merits; to teach all States and Princes, the Folly of such fine-spun but unjust Politicks.

Lib. 2. c.
15. Vide
Cic. in Cat.
Majne.
It is very
Remar-

sever: and Scipio Nasica, that it was to be preserved. But then this Consideration is rather Philosophical, or Political, and belongs to another place, where the Causes of these contrary Advices are to be enquired into, and which of them was the more prudent.

In the second place, the Philologer will observe the Age and Duration of the City of *Corinth*, and the time in which it was built: for it continued, saith the Historian, 952 years. And it was destroyed in the same year with *Carthage*; that is, in the year of *Rome* 607, *Anno Mundi* 3804; therefore it was built *Anno Mundi* 2852, about 300 years before the Olympiads, in which time *Samuel* the Prophet and Judge of *Israel* flourished. In the third place, he will observe not only when, but who was the Builder of this City; *Velljeus* tells us, it was *Alates* the Son of *Hipporis*. *Josephus Scaliger*, in his *Eu-Pag. 30. sebian Animadversions*, saith, that *Velljeus* trifles here; for *Apollodorus* saith, it was first called *Ephyra*, and that it was built by one *Sisyphus*, who lived about 60 or 70 years before the times of the *Trojan Wars*. And that consequently the *Origine* of this City was to be placed much higher. But *Pausanias* saith, the Name was changed in honour of *Corinthus* the Son of *Jove*. And that some Generations after that, *Alates*, the Great Grandchild of *Hercules*, led an Army of the *Doricks* against the *Corinthians*, and obtained that Kingdom, which his Posterity

† De Na-
tura Deor.
l. 3.

Vide Sen.
Epist. 92.

Cap. 1. 2.

(as *Pausanias* saith) enjoyed after this, five Generations. In the fourth place, he will observe, that this Age was, in a sort, fatal to great Cities. For to speak nothing of *Saguntum*, *Syracuse*, *Numantia*, and others; besides those two Eyes (as † *Cicero* calls them) of the Sea-shore, *Carthage* and *Corinth*, which were both put out in one year: *Thebes* in *Bœotia*, and *Chalcis* in *Eubœa*, were both taken by the *Romans*, oppressed, subverted and ruined. Whence the Philosopher concludes, that Cities and Common-wealths have their Periods and Determin'd times, and much more Men. But then this Consideration which this place affords, is Moral too as well as the former, that is, the Periods of seven hundred years, have, for the most part, brought great Changes to Kingdoms, and Common-wealths. Of which you may see more in *Bodinus* his IVth Book *de Repub.* and *Peucerus* *de divinatione*, lib. VI. Of which Doctrine, there was an ill use made in the time of the Holy League in France, as *Thuanus* acquaints us.

In the Vth place, whereas he saith, the two Generals, *Mummius* and *Scipio*, were honoured with the Names of the two Nations they had Conquered, and the latter was call'd *Africanus*, and the former *Achaius*; from hence, I say, we may observe the ancient Custome of giving Sir-names, and the reason of it both amongst the *Grecians* and *Romans*: for they took them from their Actions, and from the shapes of their

their Bodies, from some peculiar Vertue or Vice, and from some notable Accident or Fortune: So *Tarquinius* the Second was Sir-named *Superbus* the Proud, from his Pride and Contempt of others. *C. Marcius* from the taking of *Coriola*, was call'd *Coriolanus*; *Manlius* was call'd *Torquatus*, because he slew a Gall in a Duel, who challeng'd him, and took a Chain from him, and put it about his own neck. So the Sir-names of 1. *Soteris*. 2. *Callinicus*, and 3. *Gryphus*, signifie the first to have been a *Saviour*, the second to have obtain'd a glorious Victory, and the third to have had a *Hooked*, or *Roman Nose* (as we call it) of which you may see *Appian Alexandrinus* in his Preface. *Plutarch* in his Life of *Coriolanus*, and *Alexander ab Alexandro*, lib. 1. c. 9. And from hence also some Political observations might be rais'd, which I will for the present omit.

In the Vith. place the *Philologer* will observe from this remark, that *Mummius* was the first of the *New Men*, who merited a Sir-name by his Valour; that the *Roman Citizens* were discriminate into three orders, the *Nobles*, the *New Men*, and the *Ignobles* (or *Plebeians*:) for those who had the *Images* of their Ancestors, were *Nobles*; those who had only their own Statues, were *New Men*; and they who had neither, were call'd *Ignobles*. And now in the remainder of this Chapter, is contain'd the comparing of *Scipio* and

Mummius; in which is intimated, both their Manners, Tempers and Orders, or ways of Living; all which, together with the observations which sprung from thence, are to be referred to the other head of Philosophical Observations, to which they are here to be left: But then as to the Critick Observations, if there be any, they are not to be omitted: For all these, and whatever concerns *Grammar* and *Rhetorick*, and all other observations of the like nature, do belong to *Philology*; and therefore I cannot here forbear shewing, that I do wholly dissent from *Justus Lipsius*, the Prince of Criticks, who will not allow *Scipio* to be call'd here [*Omnis doctrina Auctor;*] *An Improver of all sorts of Learning*. For, (saith he) *this is too great a Commendation for Scipio, and therefore I would write only* [*Fautor*] *A favourer; for that better befits a Great, and a Military Man*: to which I reply (*O Lipsius!*) there is no need of a change here: For it was well deserved by him, because he (with a very few others) is reported to have first brought all sorts of Learning into the City of *Rome*: And why may we not conjecture, that *Polybius* Wrote his History, and *Pavatinus* his Books of Offices, at the instigation of *Scipio*? Will any Man say, that this conjecture is absurd, when *Vellejus* himself writes they were his perpetual Companions? and when also the Writings of *Terence* are ascribed to *Scipio*, as *Fabius* testifieth? and when *Dona-*

the faith, there is a strong report that *Terence* was assisted by *Lulius* and *Scipio*; to which may be added, what *Pellejus* subjoins here. [*Whenever he obtain'd any respite from the Affairs of the State and Camp, he exercised his mind in Learning:*] for from this very passage, that Praise of *Scipio's* is made more probable, and indeed is not to be thought too great, as *Lipsius* thinketh. Nor is this Elogy too great neither for a Great or a Military Man. For you see what *Cornelius Nepos*, or *Emilius Probus* say of *Hannibal*; This Great Man (saith that Author) though he were distracted with such great Wars, spent some part of his time in Learning; for there are some Books extant which he wrote in Greek: And in those to the *Rhodians*, he writes the History of the Actions of *Cn. Manlius Vulso* in Asia. And,

In the last place, the Philologer will observe the Elegance and Propriety of his words, his ingenious Allusions, and his apt and clear Translations, as in these words; *Neque enim quisquam hoc Scipione Elegantius intervalla negotiorum dispanxit.* For whether he alluded to that of *Cato*, in the beginning of his *Origins*, where he affirms, That there ought to be an account given, not only of the Actions of Famous and very Great Men, but also how they spent their times of leisure and repose; or whether he reflects upon that expression of *Scipio's*, when he said, *Se nunquam minus otiosum esse,*
quam

quam cum otiosus; neque minus (olum quam
 Cicer. de cum solus esset. That he was never less idle
 Off. lib. 3. than when he seemed to be so; nor less alone,
 than when he was so. Now Vellejus seems
 to me to have here very elegantly taken in,
 and expresseth both these Elogies. Which
 that it may more clearly appear, the Philo-
 loger will observe, that there is a two-fold
 leisure opposed to business and labour; one
 of which is perfect sloth and idleness,
 without any action; the other is very
 active. And this place, saith Scipio, was
 ever for the latter sort; for in his lei-
 sure and times of rest, he was never care-
 less of the Publick Affairs, nor gave him-
 self up to idleness; but either thought of
 his business, or entertained himself with
 Books, or the conversations of wise Men.
 For this is the meaning of that phrase (*In-
 tervalla negotiorum, otio dispungere.*) The
 last word of which is borrowed from the
 usage of Men concerned in pecuniary af-
 fairs and accountants, as the Philologer will
 presently observe. And signifies the ba-
 lancing or comparing what is received with
 what is paid: for so saith * Ulpian. Or as
 the common expression is, to examine the
 account. *Percontandas atq; examinandas ratio-
 nes, & dispungendas atque discutiendas*, saith
 Ulpian. The Account is to be inquired into, and
 examined, and to be crossed out, or reviewed;
 and therefore it seems to me, that Vel-
 lejus is here to be understood, as if he
 had thus expressed himself. No Man did

* Lib. 56.
 D. de Ver-
 borum
 sign. L. 6.
 D. de stat.

*ever balance his publick Employments more exactly with his private Studies, comparing them each with the other, with the same care as an Accomptant would do the sum received with that which was paid. For you must know, that what was approved or allowed on both sides, in giving their Votes, or in calling over their Souldiers or Officers, was usually marked with pricks, that so they might proceed to examine the remainder. And these things were said to be *disputata*, pricked or crossed out. And on the contrary, what were passed by, or rejected, and to be refused, were said to be *expuncta*, marked or branded: and so discarded Souldiers were still'd *expuncti*. In short, the Author seems to speak as if he would have said, *No Man ever took more care, that both his Employments and Retirements should be alike useful and salutary.* And let thus much suffice concerning what may be observed upon the XIIIth Chapter of the first Book of *Vellejus Paterculus*.*

I promised another Example on this Head of *Philologie*, and I will be as good as my word: but then I have resolved to be as short in this second, as I have been long in the first. *Cornelius Tacitus*, in the IIIrd Book of his *Annals*, and 65th Chapter, shall be the Subject of it. Where describing the corruption of the times under *Tiberius*, thus he delivers it.

Those times (saith he) were so infected and corrupted with Flattery, that not only
the

the Principal Men of the City (whose greatness was to be protected, or covered by submissions) but all those who had been Consuls or Pretors, and also Pedarii Senatores; the Foot Senators arose in great numbers, and made base and excessive low and flattering Votes. Thus far Tacitus.

From which passage the Philologues and Grammarians will observe, that those are here call'd *Primores civitatis*, the Principal Men of the City, which *Capitolinus* calls the *Optimates*, the Great Men: and *Aurelius Victor*, *Nobilium optimos*, the best of the Nobility. And which *Tacitus* himself calleth very often *Proceres*, the Nobles. And in some others they are still'd *Principes Civitatis*, or *Πρωτοπολίται*, the Princes, or Prime Men of the City.

In the next place, that the *Consulares* here are the same with those who are elsewhere call'd *Ex Consules*, or those who have passed the Consulship, and *Ex Pratorii*, those who had been Pretors, and all the other *Magistratus Curules*, Chair Magistrates, who had a right of coming to the Senate and Voting. And from this place also the Philologer will observe in the last place the several distinctions, or degrees of Senators; that some of them were *Patricians*, or *Noblemen* by Birth; others *Conscripti*, or *Chosen Men*: And lastly, that others were *Pedarii*, Foot-Senators. The first of these Orders were the descendants of those Hundred Fathers, which the Builder

der of the City Elected to the Senators: The second sort were those who were Elected by the Decrees of their *Kings, Consuls, or Censors*. The third sort were called *Foot-Senators*, because whereas the rest were carried into the *Senate* in a *Chair of State*, these went thi-

ther on *Foot*, (*as some think) or because they were to follow the Opinion or Vote of others, by passing from side to side, as it was ordered, to shew the difference of Opinions, and number the Votes, because

* A. Gell. l. 3. c. 18.

The Custom of our House of Commons is not much unlike this, where, if the House divide, one part stays in the House, and the others go out, that the different Numbers may be the more easily known.

they did not give their Opinions by Words, but by these Passings, or Ranging themselves under others, as they thought fit (as others think) and this latter Opinion seems to be favoured by *Cicero*, in his *Epistles to Atticus, Lib. 1. Epist. the last*. *When this was done* (saith he) *and it was not yet certainly known on which side the Majority lay, the (Pedarii) Foot-Senators in Throngs went over to that side*. And this Place confirms that Opinion of his, *Pedarum Senatores certatim exurgerent*; the Foot-Senators in great Numbers arose. And there is also a remarkable place in *Vopiscus* his life of *Aurelius*, from which we may learn there was three ways of Voting in the Senate. *Some of them* (saith he)

he) stretching out their hands, others going or walking over to the other side, and the most consenting, in express Words, the Decree of the Senate was passed. These two Instances will be sufficient for the Philological Observations.

SECT.

S E C T. V.

What Method is to be observed in Philosophical Observations shewn out of Herodotus, Polybius, and other Historians. A twofold Use of Examples, Justus Lipsius, Jo. àchoquier and R. Dallington our Country-men have excellently shewn the Uses of Histories and Examples. An Instance or two of which is here given by us out of L. Florus Justin and Herodotus. St. Augustine supposeth that the History of Romulus and Remus is true. What Use may be made of it. The Faith of Camillus and Fabricius, and the Axioms which spring from it. What the Prodigious Preparations of Xerxes, and the Event of his Expedition may teach us, which is again confirmed by the Example of the last Darius. By the Examples of Caligula, Nero and Valentinian, the Malignity of Self-love, Envy, and Spite, and Malice are shewn, Polybius frequently shews the Use of Histories.

AND now in the gathering Philosophical Observations, the Reader should observe this Rule, That is not only to Observe, Extract and Compare all the *Moral, Politick, Oeconomick and Military* Examples which he meets in Histories, and to gather them together, but also to do this in such manner, as that he may prudently accommodate them to the Laws and Rules
of

of Life, and the Principle of Art, according to that of *Platarch's*, *Περί σωφροσύνης καὶ ἀνδρείου*, *quā nō sōphrosynē σωφροσύνη*, *The Stone is to be brought to the Rule, and not the Rule to the Stone.* The Authors themselves do frequently do this. *Herodotus* refers the whole History of the *Trojan War* to the common Rule of Justice, saying, *There are great Punishments inflicted by God for great Injuries.* And so *Polybius* from the Example of *M. Atilius* gives us this caution, *That we ought to distrust Fortune, and especially after great Prosperities.* Because *Atilius Regulus*, who but a little before would allow no place for Mercy, and would not on any terms afford the afflicted *Carthaginians* a Pardon, was soon after taken and enforced to supplicate them for his own Life. And in the same place he shews the Expression of *Euripides* was verified, *That one good Counsel may overcome a great many Soldiers.* And this he saith also was strangely proved true by the example of *Xantippus* the *Lacedæmonian*, who alone by one Sentence conquered and defeated the *Roman* Legions, which were before thought invincible and insuperable; restor'd the City when it was almost ready to perish, and revived the dejected Minds of his Countrymen.

That the Reader may be enabled to do this with the greater exactness, let him enquire into the Causes of every Action and Counsel; let him consider the Circumstances of it, and weigh the Success; and let him
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In each of these search out wherein any thing is well or prudently, ill or imprudently managed, and let him from thence draw up to himself a general Precept, Rule or Direction, and then prove or illustrate it with many Sentences or Examples. For there is a two-fold use of Examples: the first for our imitation of what is done by good Men, and that we may learn to shun the ill actions of wicked Men: the second is, that from particular Stories we may deduce and extract some Sentences which may be generally useful to us. *Justus Lipsius* has by a great variety of Examples shewn the manner of reducing Histories into use in a small piece, which he styles *Monita & Exempla Politica; Politick Advices and Examples*. *Johannes a Chokier*, also a Scholar of *Lipsius*, in imitation of his Master, put out *Thesaurum Aphorismorum Politicorum, a Treasury of Politick Aphorisms*, which is very full. And above XX years since the most Noble *R. Dalington*, our Countryman, a Man of great Name for Learning, Wisdom and Piety, exercised himself with great Commendations in this way, in a piece he Printed in the English Tongue, under the Title of *Civil and Military Aphorisms*. And yet may we have the Reader's leave, even here to entertain him with some examples which the young Student may propose to himself as a Copy, and, if he thinks fit, imitate it.

When we read in *Ann. Florus*, and also *Livius*, l. 3. in *Titus Livius* and others, that *Romulus*, c. 4.

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the Founder both of the Roman City and Government, was the Son of an unknown Father; and together with Remus his Brother, by the Command of Amulius being cast, when an Infant, into the River, he could not be destroyed. For (as Florus saith) both Tiber restrain'd his Waves, and a Wolf having left her Whelps, and following the Cry of the Babes, gave them suck, and being so found under a Tree, the King's Shepherd carried them home and brought them up.

Florus, l. 1.
c. 22.

We ought from this Story to observe the wonderful power of the Divine Providence, and the transcendent goodness of the Deity, who knows how to preserve those he intends afterwards to make use of for the effecting some great Work. And from hence also ariseth this Axiome:

The Foundations and Cradles of great Empires are sometimes laid and preserved in small and shameful beginnings, but by extraordinary and miraculous manners.

Or thus: *The Beginnings of great Empires, although they are often small, and in the judgment of Men, in themselves contemptible, yet they ever shew some extraordinary and peculiar Providence of God, and contain certain Testimonies of both.*

The History of Cyrus, the founder of the Medio-Perick Monarchy, is extremely well known; who being expos'd by the Command of Astyages his Grandfather to be devoured by wild Beasts, escaped by the miraculous defence and suckling of a Birch.

Justin. l. 1.
Herodotus, l. 1.
Justin.
l. 44.

There

There is a History in *Justin* of one *Havidis* a King of *Galleia* in *Spain*, which is no less wonderful and amazing, which whoever has a mind to see his strange Dangers and Accidents, may read, and he may also meet with other such-like Examples in *Ali* Lib. 12. c. 41. & A-
amongst his various Histories, but I must not stay. Nor let any Man reply that these are *Mythick Histories*, made up of Truth and Fiction, seeing St. *Augustine* supposeth the Story of *Romulus* and *Romas* to be true, from whence it may not (improbably) be conjectured the rest are so too. What wonder is De Civit-
it (saith he) if God to punish the King, who hadtat. Dei, cruelly commanded them to be cast into the Ri-
ver, having first delivered those Infants from the danger of drowning by his own Divine Power, whom he afterwards intended to employ in the Building so great a City, would farther contribute to their preservation by the suckling them by a wild Beast?

May I have your leave to give another Instance out of our Author last mention'd, *Annans Florus*, which belongs too to this Philosophick Head. He represents the Victory of the *Romans* against the *Falisci*, very elegantly in these few words, but full of sense. When the *Falisci* were besieged by *Ca-* Lib. 1.
millus, the Faith of this General seemed won-
derful, and not without good cause: for a certain Schoolmaster having brought their Children into his Camp to betray their City to him, *Ca-*
millus bound him, and sent him and the Children back into the City. What was the event?

A a 2

why

Why the Falisci firstly surrendered themselves. And we have just such another Example of a generous Faith in Fabricius, in relation to Pyrrhus King of Epirus. I will give it you Lib. 1. c. 4. in the words of Frontinus. The Physician of Pyrrhus King of Epirus came to Fabricius the Roman General, and offered to poison Pyrrhus if he might be well paid for it. But Fabricius not thinking he stood in need of such a Killavy in order to the Victory, discovered the Treason of the Physician to the King, and by that fidelity wrought so much upon that Prince, that he sought the friendship of the Romans.

Now what use can we make of all this? Why, we have a general Rule of the greatest value imaginable expressed by Florus in the former Chapter. *That is to be accounted a Victory, which may be obtained with the safety of our Faith, and the preservation of our Honour. Valerius Maximus has expressed this Rule with equal elegance; That Victory which hath most Humanity in it, will be least subject to the Envy of Gods or Men.* Take the same Rule over again, expressed in other words. *If any Man would march the direct way to a quick Victory, let him learn to use Clemency towards his Enemies.* For we are taught by the former Examples, and a Number of others, that prudent Men, who are very wise, do effect more by their moderation than by force, yea those things have sometimes been done by Counsels and Moderation, which Violence despaired of: according to that of the Poet *Claudian.*

————Peragit

Peragit Tranquilla potestas
Quod Violenta nequit.

What Violence could never do,
To quiet Commands doth often bow.

When again we read in *Justin*, the Abreviator of *Trogus Pompeius*, the five years spent by *Xerxes* in his Preparations against *Greece*; and when we compute his most numerous Army, in which there was of his own Subjects seven hundred thousand and three hundred thousand Auxiliaries of other Nations in Arms. So that it is not improbably reported, That Rivers were drank dry by his Army, and that *Greece* was scarce able to contain them, and that he had ten hundred thousand Ships. And yet after all this, when we consider the passage of the *Thermopyla* were defended three whole days by four thousand Men only against all this vast multitude, to the great vexation and enraging of the *Persians*; and after all *CCC Spartans* made a prodigious Slaughter amongst them too: And in the last place, when we weigh with an attentive mind the base and wretched flight of *Xerxes* in a Fisher-boat, besides that use of this which *Justin* subjoyns to the relation, in these words, viz. That it was a 2. *Justin. lib.* fight worthy of regard, and a serious reflexion on the Nature of humane Affairs, which are wonderful in their variety, to see him skulking in a small Vessel, whom the very Ocean was before

fore scarce able to contain; to see him destitute of the attendance of all his Servants, whose Armies a few Months before, were, for their multitude, a burthen to the very Earth,

Besides this use (I say) that Oracle which *Demeratus* the *Lacedemonian* (as *Seneca* tells us) spoke to *Xerxes* himself, comes into my mind, That a disorderly and burthensome multitude was to befeared by its own Leader, for indeed it was rather a thing of weight and trouble than force. Nor can we here omit the true saying of *Lucan*,

Seneca de
Ben. l. 9
c. 31.

*In se magna ruunt, latis hunc numina rebus
Crescendi posuere modum.*

Great things sink under their own weight,
God bounding thus all Humane height.

That prudent advice also of *Artabanus* offers it self: You may see (Sir) that God strikes *Gigantic Animals* with his Thunder-bolts, and will not suffer them to be insolent, *Φιλαὶ ὁ Θεὸς τοὺς ὑπερβολὰ πύμα καλόντι*, God loves (said *Herodotus*) to humble the proud. Which do all shew, that the Ambassador of *Darius* speak pertinently, and like a Man of experience, when he thus treated *Alexander* the Great like a Philosopher. An over-grown Empire is a thing of mighty danger; it is very difficult to govern what you cannot comprehend. You see Sir (said he) that those Ships which are too big, cannot be steer'd: I do not know whether the principal reason why *Darius* has lost so very much,

much, be not because excessive Greatness opens many Gaps to admit its own ruin.

And when I read in *Suetonius* that *Caligula* Suet. Cal. cap. 3. 4. rag'd against almost all the Men of the Age he lived in, with no less envy and spite, than pride and cruelty; and so furiously ruin'd the Statues of the illustrious *Romans*, that it was impossible afterwards to restore them with their first Inscriptions; and that he forbade them to erect a Statue to any Man living without his knowledge and approbation: When also I find it written of *Nero*, that Suet. Nero, cap. 53. he was much heightned by popularity; and ro, cap. 53, emulated all those who could by any means whatsoever move the affections of the *many*. And of *Valentinian*, that he hated all those Am. Marc. l. 30. c. 29. who wore fine Cloaths, and all that were Learned, Rich or Noble, and that he used to detract from the worth of Men of Valour, that he alone might seem to excel all the rest of Mankind in all rare Endowments. I am apt to conclude from hence,

That it is no unusual thing to have some tempers so infected with self love (shall I call it?) or envy and spite, that they alone would engross all the Excellencies of Mankind, and would not suffer other Men to overtop them in any thing. And upon this occasion *Marcellinus* himself Philosophiz'd thus: *Spite is the inseparable attendant upon Vertue, and Envy ever waits upon all Lawful Powers; and by how much the higher any Man's dignity is exalted (conceiving from thence that he has a*

right to do what he please, (so much the more is he prone and disposed to traduce his Opposites, and to abase and turn out all those that are better.

Polybius is very frequent in these kinds of Reflections (as we said before) and for the most part saves his Reader the trouble of making these Observations himself; nor doth he only teach us what excellent advantages as to the ways of living the Actions of our Ancestors will afford us, but he almost always shews us how we are to reap the advantage of them.

SECT.

S E C T VI.

That Christians may receive useful Instructions from the Examples of the Heathens; and thereby improve themselves not only in Moral Vertues, but also in the Acts of Piety and a holy Life. The same Things taught by St. Augustine, St. Hierome, and others. The Precepts of such Imitations fulfilled by the Heathens, which St. Ambrose elegantly expressed.

BUT we are not to think that the Prophane Histories are only of use as to the Civil Conversation, but also as to the Christian Life: which the Holy Fathers of the Church have at large taught, and by many Examples proved. Be but pleased to consult St. *Augustine* in his Vth Book, *de Civitate Dei*, and you will find there what he saith of *Brutus, Scavola, Curtius, Decius*, and others, whom the Learned *Casaubon* from *Dionys. Halic.* calls *Θεομιμίται Heroes*. Godlike Heroes, who acted Prodigies and Wonders of Vertue (as *Florus* saith) only that they might obtain Liberty for their Country, Empire for their City, and Glory for themselves, by which they obtained their End, and received their so much desired Recompence. At last St. *Augustine* concludes thus: *And therefore* Cap. 6.
the Roman Empire was dilated and enlarged (by God) to their great Glory, not only that a suitable Reward might be given to such
brave

brave Men: but also that the Citizens of that Eternal City, as long as they are Pilgrims here below, might diligently and soberly consider those Examples, and might from thence learn what great Love is due to their Country above for Eternal Life, when this Country below was so greatly loved for humane Glory, by these Heathen Heroes.

The same Father also, in the 18th Chapter of the same Book, and in other Places, endeavoureth to confirm Men in Christian Constancy from Prophane Examples. As in his first Book of this Work, Chapter the XXIV. where speaking of *M. Attilius Regulus*, he subjoins this Reflexion. If these most valiant and famous Men (saith he) the Defenders of their Earthly Country; who though they were Worshippers of false Gods, yet were not false to them, but were also most exact Observers of their Oaths; who according to the Laws of War might slay their Conquered Enemies, yet if these Men (I say) when they were overcome and taken by their Enemies, would not destroy themselves: And tho' they did not in the least fear death, yet would rather bear their victorious Masters, than by their own hands slay themselves: How much more should Christians who worship the true God, and breath after an heavenly Country, abstain from so great a Villany; if the Divine Providence hath for their Tryal or Amendment put them for some time under the power of their Enemies?

After

After the same manner *St. Hierome*, in his *Consolation to Julian*, very elegantly thus Lib. 2. Ep. 21. expresseth himself: *Do you (Sir) despise Gold? (saith he) why many Philosophers did it too. One of them cast the price of many Possessions into the Sea, (saying) Get you into the Deep, ye wretched Desires, I will sink you that you may not drown me. A Philosopher, the mere Animal of Glory, and the base slave of popular Applause, threw away thus at once his whole Treasure; and do you think you have attained to the top of Vertue only by offering up a part of that whole? God requires that you should present your self a living and an acceptable Sacrifice to him; your self (I say) and not what you have.*

And again, *I pass by (Heliodorus) the* Ibid. Ep. Maximo's, Cato's, Gallo's, Pison's, Bruto's, 12. *and Scævola's, &c. whose Fortitude was not less conspicuous in bearing Grief than in War, &c. Lest I should seem rather to seek foreign Examples than domestick, tho' these may be used to the Reproach of us Christians, if our Faith will not carry us as far as their Infidelity did them.*

But that I may reduce this into a *Compendium*, I will shew you how *David Cytrius*, a Man who has deserved well of History, in his Preface to *Cornelius Nepos*, or *Emilius Probus* excellently teacheth us in good Verse, how we Christians should follow this Rule in the observing and applying to our uses the Examples of the Heathens. His Words are these.

Christiades

*Christiades simul Historias ac Perlegit, Ardens
 Ruminat hac animo secum, si Phocion nummos
 Respuit oblatos dono: Si Scipio sponsam
 Noluit alterius contingere; Maluit exul
 Atilius si sponte mori, quam fœda probando
 Et laudi Patriæ & Latina nocuisse juventa
 Consilio Exemploq; suo: mihi quid faciendum
 A Christo nomen qui habeo? Num sordidas auri
 Scrui ero? Faciamve jubet quæcunq; libido?
 Num vitam pluri faciam quam nomen Aletbes
 Inuitum? Num postponam mandata Jeeboæ
 Insanis hominum placitis, jussisq; cruentis?
 Sic sanè Historia laudanda exempla vetusta
 Cum fructu quàm quis credat majore leguntur.*

* Atilius
 Regulus.

*Christiades Reading th' Antient Story,
 And deeply thinking on th' Heathen Glory,
 Thus school'd himself: Shall Phocion despise
 The Royal Bride? Shall Scipio turn his Eyes
 From the fair Captive, 'cause a Wife? & shall
 * One chuse in Torture and Exile to fall,
 Rather than by a breach of Faith to live,
 And ill Example to his Country give?
 And shall I then who wear Christ's sacred Name
 My Faith by Lust, or Avarice defame?
 Shall I, by selling deathless Truth, redeem
 A life that will not last? Shall I esteem
 The brutish bloody Wills of Men above
 The sacred Laws of the Almighty Jove?
 Thus may the rare Examples, wrote of old,
 Become more useful than can well be told.*

These

These very Precepts for imitating good Examples, are also to be found amongst Heathens, who observed them both in their words and actions, and did not disdain in contemplating and trying to follow the manners and affections of their Ancestors; to reform their own, or to direct and moderate other Mens. That great Man Cato the Censor (of whom something has been spoken already) would frequently go to the Cottage of *M. Curius*, which was not far from his own Estate, and having deeply considered the smallness and meanness of his habitation, was wont to think thus with himself. *This Man was the greatest of the Romans, Plutarch. who having Conquered many War-like Nations, in Car. and driven Pyrrhus out of Italy, after three Maj. Triumphs* digged this Field with his own hands, and dwelt in this poor Cottage: Here too, when the Ambassadors came and found him by the Fires side eating a few Rape-roots out of a Wooden Dish for his Supper, and offered him a great quantity of Gold, he sent them away with this short Answer, That he had no need of much Gold: who was contented with that Supper; and that he had rather Conquer them who had Gold, than possess it. When Cato had thus considered all these things, he went away, and comparing his own Fields or Estate, Servants and way of Living with the other, he encreased his Labours, and cut off all Luxury. *Servius Sulpitius* also will afford us a great Instance of this nature, who that he might Consolate Cicero,

who

who bitterly lamented the Death of his Daughter, entertain'd him with the repetition of a certain Meditation (which would not have mis-become a Christian,) which he had once had upon the Ruin of some flourishing Cities, (which might seem to have been perpetual.) And thus from his own experience deduced one very powerful and rational Argument of Consolation: *I will*

Cicer. Ep.
Fam. lib. 4.
Ep. 5.

Consolated me, which perhaps may abate your sorrows too. Returning out of Asia, when I sail'd from Ægina towards Megara, I began to view the Countries about me. Behind me was Ægina, before me Megara, on my right hand Perizæus, on my left Corinth, which were all in former times most flourishing Towns, but now lye all before our Eyes desolate and ruin'd: thereupon I began to think thus with my self: Alas! shall we silly Men fall into mighty passions if any of our Friends dye, or is slain, whose lives are naturally short, when we see here the Carcasses of so many great Cities, in a small room, lye mouldering to nothing. Wilt thou, O Servius, for the future remember that thou wert born a mortal? Believe me (said he) I was strangely supported by this Consideration; now if this seems rational to you too, go and consider of it.

Epist. 91.

To the same purpose does the Roman Philosopher Seneca elegantly console his Friend *Liberalis*, that he might soften his grief for the *Lugdunensian Colony*, which was then consum'd by Fire: using almost the same arguments

ments *Salpiscus* did. Set before you (said he) the condition of all Mankind; and let us beforehand suppose, not only how often such things have happened, but also how often they may, if we will not be oppress'd, or stick stupidly like a Ship (in the Sands) all the changes of Fortune are to be thought on. How often have the Cities of Asia and Achaia been ruin'd by one Earthquake? How many Towns in Syria? How many in Macedonia have been swallowed up? How often has this calamity desolated Cyprus? How often hath Paphos buried it self? And after this? Not only the works of Mens hands, and what was built by humane Art and Industry, has time destroyed, but the tops of the Mountains fall down; whole Countries have sunk down; those Places have admitted the raging Seas, which were heretofore removed far enough from the very sight of it: Fire hath devoured those Hills it shone in; and it has heretofore gnawn down the once most exalted Heads, which were a comfort to Sailors, and it has brought down the highest light Houses to a Level with the Sands: the very Works of Nature are eternally vexed: And therefore we ought with patience to bear the Ruin of Cities, whatever now stands shall fall. From whence he concludes thus: Let therefore the mind be form'd to a true knowledge and a patient submission to its Lot; and let it know there is nothing which Fortune durst not do. She has the same power upon Empires she has upon those that Govern them; she has the same power upon Cities she hath upon distinct Men.

Men. Nothing of this Nature is so much the Indignation: We have entered a World in which these Laws prevail.

Perhaps I shall seem here too long, and yet I cannot hold my hands from adding in this place the Example of St. *Ambrose*, who in an Epistle in which he Consolates *Fabianus*, who was then much afflicted for the loss of his Sister, sweetly and elegantly imitating *Servius*, *Sulpicius*, and *Seneca*, he made use of the same way of Consolation. But

Ambr. lib. 2. ep. 8. you will say that you grieve (saith he) that one who so lately was in a most flourishing State, is now so suddenly dead. But this is common not only to us Men, but to Cities too, and to considerable Parts of the World: For when you came from Bononia you left behind you Claterna, Bononia it self, Mutina, Rhegium; and on your right hand was Brixillum, before you was Placentia, whose very Name preserves the Memory of its Ancient Noble State; upon your left hand you commiserated the Apennine Hills, now neglected, and considered the Castles of flourishing People in former times; and pass'd by them with much sorrow. And are not the Ruins of so many half-razed Cities, and the Funerall Fires which have passed upon so many Countries, of force enough to make you bear with moderation the death of one Woman, tho' she were a Holy and an Admirable Person? whereas the former are cast down for ever; but she is taken away for a time only, and lives more happily where she now is than we

we do here. These very Examples which I have here cited, and many more very like them, will Authors afford us; which if our Historian would diligently observe, and by imitating and applying them as occasion served, endeavour to represent them to Men, without all doubt he would reap large and lasting Fruits from his labours.

SECT. VII.

That the Ecclesiastical History affords more and better fruits; That the good works of the Heathens were nothing but splendid Sins. The Ethnick History illustrates only the second Table of the Decalogue, but the Church-History the whole Law. In the Prophane History there is nothing but counterfeit shapes of Vertues; but in this the true Vertues are shown. In the first there are many things that are pleasant and useful to be known; but in the second there are more things which are necessary: Upon which the Discourse is concluded, with an Exhortation to a diligent Reading of the Church-History.

THUS far of the Manner of Collecting the Fruits of History in Reading, which if the *Civil* and *Ethnick* History afford us in such plenty, and those so pleasant too, what shall we think of those we may gather from the *Sacred* and *Ecclesiastick*, which ex-

*Aug. de
Civitat.*

*Dei, l. 19.
c. 25.*

cells the Civil and Prophane History very much in the subject, certainty and perfection of it? We cannot deny but that the Stories of the *Heathens* propound to us very frequent and clear Examples of Justice, Fortitude, and Temperance, and of all other Vertues: but if they be thoroughly examin'd and weigh'd in the balance of Truth, they will be found lame, imperfect and polluted, and not rightly related either to the Mercy or Justice of God: which was the reason why *St. Augustine* call'd those famous Actions of the Heathens *splendid Sins*; and said, that *their Vertues not respecting God, were rather Vices than Vertues.*

To this may be added, that they concern only the second Table of the *Decalogue*, and confirm only the Rules of good manners in relation to Civil Conversation: But the *Church-History* illustrates the whole Law with much more certain and more illustrious Examples; and sets out to the best all the parts of Religion, which are very necessary to be well known; and it more clearly demonstrates whatever the *Esauick History* knew or wrote truly of God. For what is there in them of any certainty or distinctness of the Origin of the World, and the most ancient times? It doth not reach so high as the History of the first Men: It hath no Revelations of God, or Promises concerning the *Messias*; It is plainly ignorant of the Government of the Church, and of its Preservation. These things and many other

other of this nature are only to be found in the *Sacred and Ecclesiastick History*. Why do you, O *Marcus Tullius*, extol History as the discoverer of *Antiquity*, which with you was not very ancient, and yet was sometimes corrupt? You cry her up as the *Witness of times*, but then she was not with you very rich in that, and sometimes was not an allowable witness? It is the *Sacred History* only which discovers the secrets of the most remote Antiquity, and never lies; It is the *Sacred History* alone, which gives a faithful Testimony of the Succession of *times* from the very beginning of all things, and never makes one false step. She alone is the most shining light of the Eternal Truth. And to conclude; she alone is the *best Mistress of Life*, and absolutely perfect: For tell me where else you can hope to find the unquestionable Precepts of true and solid Vertue, O ye Readers and Hearers of History! you will certainly be deceived if you seek any other guide than the *Sacred or Church-History*: Do you desire to have sincere Examples of true Piety? Search then the *Sacred and Ecclesiastical Histories*; and you will find plenty of them, and no where else; there only are the Monuments of the Knowledge of God, of the Invocation of him, of Faith, and of Repentance preserved, there only shall you ever meet the wonderful Instances of perfect Fortitude, of pure Obedience, or unsported Chastity, of an easie Beneficence of ready Goodness. In other Histories, if you meet any brave and generous Action (they

Christo-
phor. in
Proem.

Part II.
Sect. 42.
et 43.

are the words of the Interpreter of *Basilius*) it was undertaken for the sake of *Glory*, which is a *mirre shadow*, or of revenging an injury, which ought to be condemn'd; or for the defence of their *Country*, (which sometimes hath more of weight in it;) but the things which are represented in this, were not enterprised, in the pursuit of popular *Fame*, but for the obtaining true *Glory*, not out of a desire of revenge, but out of the love of *Christ*; not for the defence of this our *Perishable Country*, but for the obtaining the *heavenly Jerusalem*. In short; the words of the Reverend and most Learned Prelate, which I have cited above, do excellently inform us what and how great things the *Church History* contains, and proposeth to the serious Contemplation of the Reader of it. Review it (if you please my Hearers) and you shall see that it contains not only useful and pleasant things, and which are worth your knowledge and remembrance; but also most grave and necessary Notices, which a Christian, especially a learned Christian ought not to be ignorant of. And therefore, to conclude, we do most earnestly exhort our Lover of Histories to read over these too, and so much the more earnestly if he be a Student in *Theology*, and have entered into Orders, or does intend to serve the Church, for then it will be his most indispensable duty to turn over the Ecclesiastical History Night and Day.

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